

prayer itself and the life of truth influences definitely and favorably the body itself, nerves, blood, the muscles, every part of us, physically, as well as mentally and spiritually. We are touched and changed by that which we do, for good or evil. The dishonest man corrupts his body; the honest man makes it grow into greater strength and power. Therefore it is not a little thing to keep the eternal commandments given for our guidance in life. We reap our reward as we go along life's pathway.

#### SECURITY IN OBEDIENCE

We have many speakers and little time. I bear my testimony to the virtue and value of obedience to the simple commandments of Almighty God, those contained in the Ten Commandments, in the Beatitudes, in the messages that come to us from time to time from the inspired leaders of the Church who have spoken to us during this Conference.

I bear witness to you that Jesus Christ is the Son of God. We are engaged in his work. Joseph Smith is a Prophet of God, called in this day and generation to establish the work of God. We are traveling on safe ground, for Revelation is the rock and foundation of the work. I rejoice in my possession of this testimony, and I pray that it may grow within my heart, and within the heart of every Latter-day Saint, and I do it in the name of the Lord Jesus Christ. Amen.

#### ELDER RULON S. WELLS

##### *Of the First Council of the Seventy*

Only a few days ago there was being commemorated the greatest event of human history, namely, the resurrection of Jesus Christ, our Lord, which only a few days earlier was preceded by its companion event, namely, his crucifixion.

This year, as well as in years gone by, many prominent speakers have so ably discussed these important and hope-inspiring events that it may seem rather presumptuous, on my part, that I should undertake to make further comment, and yet there are a few features which I would like to emphasize in which there appears to be a variety of conflicting views, and which, if the Lord will guide me by his Holy Spirit, I shall endeavor in part, at least, to clarify. In doing this I shall give heed "to the more sure word of prophecy"; nor shall I deviate therefrom, nor yet attempt any private interpretation of my own.

These two wonderful events must be considered jointly if we are to understand their real meaning. They represent the burning questions of life and death; not only for Christ, our Lord, but for all mankind.

Let us first consider the crucifixion:

The crucifixion represents death, and suffering, or punishment for sin. We cannot appreciate the enormity of that suffering—that punishment for sin, which Christ endured in the garden of Gethsemane and upon the cross. "But," says one, "Christ did not sin." Very true, and yet he suffered for sin, not his own sin, for he had none; but Christ suffered for

sins, the just for the unjust that he might bring us to God. (I Peter 3:18.) This intense pain and unbearable agony of his suffering we may not know, and yet he, even the Son of God, suffered these things, which suffering both in body and spirit, caused him to tremble with pain and bleed at every pore, even causing him to pray, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." But this had been ordained of God in order to satisfy eternal justice, and so, we read—

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I. (D. and C., 19:16-17.)

And again:

Except ye repent, ye shall all likewise perish. (Luke 13:3.)

Was this death and all this suffering for Adam's transgression only? No, not by any means. The penalty attached to Adam's action was death, not only for himself, but for all his posterity, and again, not only was it the temporal death, or death of the body, but also spiritual death, which is banishment from the presence of God. And thus Adam and all his descendants would have been eternally lost unless some plan had been provided for their redemption.

Adam and Eve transgressed the law under which they lived in the Garden of Eden. The Lord said to them:

Of every tree of the garden thou mayest freely eat.

But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

While the Lord forbade it, as we see, yet it was a part of the great plan of salvation, essential to the salvation of man, and we speak of it as a transgression of the law of heaven that mortality might be granted unto man. The will of the Lord is done in heaven. Why did the Savior teach us to pray: "Thy kingdom come, thy will be done in earth as it is in heaven"?

Obedience to the will of God is the law of heaven—a necessary condition. Any deviation from his will would create confusion, disorder and disaster, and heaven would not be heaven if his will did not prevail. In this great sidereal universe there is an equilibrium maintained and upheld by the laws of God who created it; let one of those laws, or forces of nature, as some are inclined to call them, either centripetal or centrifugal forces, be suspended even for a day, and this universe would suffer crash in violent collisions, or disintegrate by its members flying off into an endless space never again to return. The equilibrium of heaven must also be maintained and upheld by strict obedience to the will of God.

Adam and Eve hearkened to the devil and hence were cast out of Eden, which was paradise. But, shall we suffer for Adam's transgression? In answer let me quote the second Article of our Faith:

We believe that men will be punished for their own sins, and not for Adam's transgression.

But, is there no escape from this suffering—this punishment for individual sin? Yes, if we will repent.

Now, let us consider the resurrection.

The resurrection from the dead is the redemption of the soul. (D. and C. 88:16.)

Redeemed from what? Redeemed from death and the grave. "O death where is thy sting? O grave where is thy victory?" This is what the resurrection of Christ means to us.

The resurrection then represents life, joy; immortality which is universal; for all are made alive again; and eternal life in the presence of God, which comes only to those who repent, and for all such there is no more suffering, no more punishment for sin, for Christ suffered for all who would repent, but if they would not repent then shall they suffer for their own sins even as the Lord Jesus Christ suffered. They will have to pay the penalty themselves, being cast down to hell to endure the punishment which comes to those who will not repent, even though their punishment should last for a thousand years. (D. and C. 76:84, 85.)

How beautifully these two events are symbolized in the ordinance of baptism. The Apostle Paul had a very clear understanding of it as shown in his epistle to the Romans:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (Romans 6:3, 4, 5.)

How completely then are the crucifixion and the resurrection of our Lord, these two historic events—the greatest events of human history—how beautifully are they symbolized in the holy ordinance of baptism by immersion for the remission of sins. And what an unjustifiable change the sectarian world has perpetrated by substituting sprinkling in lieu of immersion, thus destroying utterly its sacred meaning, its beautiful symbolism of the death and burial of our Redeemer on the one hand and on the other his glorious resurrection. A base perversion of a holy rite almost amounting to a sacrilege.

All through the history of God's dealings with the children of men these two great historic events have been proclaimed both in prophecy and in symbols in order to impress upon their hearts their only hope for a life beyond the grave—the sacrifice for sin, the passover, the slaying of a male lamb without spot or blemish, and with its blood striking the door posts as a means of saving the children of Israel from the plague decreed upon the first born of the Egyptians; Abraham's offering of his son Isaac; Job's testimony of his own resurrection and of his living Redeemer. All these and many more proclaim the supreme sacrifice made by Jesus Christ, the Lamb of God, who was indeed without spot and

without blemish, and who suffered for our sins—the sins of the whole world if they would repent.

These events are also symbolized from the very beginning even in the Garden of Eden. God planted a garden in the east of Eden with trees that provided for the bodily needs of Adam and Eve of which they were freely to partake, but in the midst of the garden he also planted the tree of knowledge of good and evil and forbade them from partaking of its fruit.

Also the tree of life was planted in the midst of the garden just as was the tree of knowledge of good and evil, and lest Adam and Eve might partake of the fruit of this tree and live forever in their sin they were cast out of Eden and cherubims with flaming swords were placed at the entrance to guard the way to the tree of life. Thus it will be seen how these two events are symbolized in the Garden of Eden. Death and suffering, or punishment for sin, symbolizes the crucifixion of the Son of God, and his resurrection is symbolized by the tree of life, or in other words, life after death, which comes to all, and also *eternal life* which, however, is withheld from men unless they shall repent.

Now, let me quote the third Article of our Faith:

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

What are these laws and ordinances through obedience to which all mankind may be saved? They are:

1st—Faith in the Lord Jesus Christ.

2nd—Repentance.

3rd—Baptism by immersion for the remission of sins.

4th—Laying on of hands for the gift of the Holy Ghost.

Those who have faith in the Lord and repent of their sins and who render obedience to these outward laws and ordinances—which, however, must be performed by one who is commissioned of Jesus Christ to perform them—shall be saved. Washed clean in the blood of the Lamb of God, the suffering of Christ, shall also secure to them complete freedom from all suffering or any future punishment for sin.

But, are we not to be judged according to the deeds done in the body? The right answer to this question is: "Most assuredly yes." And when we are finally brought to judgment before the Great Judge the books will be opened wherein our works are written—our deeds both good and evil—according to which we shall be judged. It will surely appear that there are two sides to our account—one for the good and one for the evil—the debit side and the credit side. And, if it shall be written on the credit side that we have believed in the Lord Jesus Christ and do now believe in him; that we have truly repented of all our sins and do now repent of them; if it shall be recorded that we have been baptized by immersion for the remission of our sins by one duly commissioned to perform that sacred ordinance, and that we have received the gift of the Holy Ghost by the laying on of hands by one having authority to bestow

that blessing, then our account is balanced. Yes, far more than balanced. There will be a glorious credit balance that shall secure to us the Divine approval, and another book shall be opened which is *The Lamb's Book of Life*, and our names shall be entered therein, and we shall then receive the crown of Eternal Life—God's greatest gift to man—which he has promised to them who love him and keep his holy commandments.

But, if when the books are opened it shall appear that we have rejected the counsels of God against ourselves, and have no such entries on the credit side of our account because we would not repent, the suffering of our Lord will not apply to us and we shall be cast down into hell to suffer for ourselves, and that too until the uttermost farthing has been paid—until our sins are purged away, even if it takes a thousand years and until the day of the Lord, when we shall have atoned for our own sins, and when that time comes then shall the gates of hell be burst asunder and the captive shall be let free. Even the gates of hell shall not prevail against the Church of Christ. All mankind shall be saved in one or another kingdom. Even the wicked, after they have paid the debt shall be admitted into the Telestial Kingdom, the glory of which surpasseth all understanding, but where God and his Christ are they shall never come, worlds without end. Thus God has provided for the salvation of all his children excepting only the sons of Perdition, those who shed innocent blood and who deny the Son after the Father has revealed him.

These are a few of the reflections which come to me as we celebrate the Easter festival in commemoration of the resurrection of our Lord, and in giving expression to them I have endeavored to portray the true meaning and significance of these historic events as I find them recorded on the pages of Holy Writ. And, as I reflect upon them, my heart is filled with joy and gladness even to overflowing, and with gratitude and praise to him, the Giver of all good.

May the Lord add his blessings, I pray, in the name of Jesus Christ, Amen.

### ELDER JOSEPH J. DAYNES

#### *President of the Western States Mission*

My brethren and sisters, the admonitions, the encouragement, and the advice given in these sessions of Conference I feel will be appropriate, useful and beneficial to all who accept of the same.

I was impressed this morning very much with the warning given as to the conditions existing in the world, and I am reminded of a passage of scripture which I should like to read:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord:

And they shall wander from sea to sea, and from north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.