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DISCOURSE

By Apostle Franklin D. Richards, Fri-
day, October 7, 1892, at the Gen-
eral Conference, held in the Taber-
nacle, Salt Lake City, Utah.

[REPORTED BY ARTHUR WINTER.]

Beloved hearers, having an opportunity to occupy a few minutes this afternoon, I desire, before entering upon any remarks myself, to read a very short revelation that is contained in the sixty-fifth section of the book of Doctrine and Covenants, entitled "Revelation on Prayer, given through Joseph, the Seer, at Hiram, Portage county, Ohio, in the fore part of October, 1831."

Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make His paths straight.

The keys of the Kingdom of God are committed unto man on the earth, and from thence shall the Gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth until it has filled the whole earth.

Yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom.

Pray unto the Lord, call upon His holy name, make known His wonderful works among the people;

Call upon the Lord, that His Kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of His glory, to meet the Kingdom of God which is set up on the earth.

Wherefore may the Kingdom of God go forth, that the Kingdom of heaven may come, that Thou, O God, mayest be glorified in heaven so on earth, that Thy enemies may be subdued; for Thine is the honor, power and glory, for ever and ever. Amen.

I felt inclined to read this revelation, as it seems to be the most direct one given to the Latter-day Saints upon the subject of prayer. Before the days of the Savior, John the Baptist taught his disciples how to pray, and when the Savior had come, the brethren seemed to think that He, being greater than John the Baptist, and the work being advanced by His coming, could teach them better than he, and they wanted to know of Him how to pray. He taught them, as Latter-day Saints

do all know; and this seems to be the direction and object of the prayer, that we should ask God and importune with Him that His kingdom may come and His will be done as in heaven so upon the earth, that it may be prepared for the kingdom of heaven to come, when the Son of Man shall descend from heaven, clothed in the brightness of His glory.

From this revelation just read, it appears that the coming of the Lord Jesus Christ is the great point at which all our prayers should be directed. It seems to be the great leading object of our work here upon the earth, to be endeavoring continually to spread abroad the kingdom of God here on the earth. It is the point, starting from whatever radius we will, that all the lines of our operations should be centered in—the one great and glorious event, when He shall come and take to Himself His ruling power, and rule and reign on the earth, King of nations, as He reigns already King of Saints. It would appear, from the spirit of this prayer and from the phraseology of it, that its tendency and its concentration of purpose would all point to that great event which is to be brought to pass—the second coming of the Lord Jesus Christ upon the earth. It is what the military man would say, the *point d'appui*—the point of all our operations and all our evolutions of life, as the armies of Israel and as the strength of the house of God, to be working in that direction. The Lord told the Elders in many of the early revelations, Ye know not the work that you are doing. Ye are called upon to lay the foundation of a great and a mighty work in the earth. The Prophet Joseph and all the early Elders, in the days of their liberty and freedom, when the light of revelation shone upon them continually, talked of and dwelt much upon the enlargement of the kingdom of God, the extension of the powers of His Priesthood and of His work, to prepare the people upon the earth that they should be ready for His coming and for the coming of those holy ones whom He will bring with Him, named in this revelation as the kingdom of heaven.

I bear testimony to you, my brethren and sisters, this afternoon, that no less than this is the work in which we are now engaged. All the vicissitudes of the latter-day work, however pleasant or unpleasant they may seem to us, are couched in, contemplated by, and constitute a

part of this great movement, which is to bring to pass the great event here spoken of. The work which is upon us in these latter days, as it appears to my mind, is the greatest dispensation that has been given to man, or that any of the Prophets have considered, unless we should except the grand, the deep and potential remark of the Savior when He spoke to the disobedient Jews and told them that upon them should come all the righteous blood that had been shed from the days of Abel down to the days of Zachariah, who was slain in their day between the porch and the altar. In that potential saying was couched a responsibility devolving upon that generation which the human mind, without the revelations of the Holy Ghost, cannot comprehend.

To us in the dispensation of thefulness of times it is given to labor for the gathering together of all things which are in Christ Jesus, not only which are on the earth, but which are in the heavens also—a work which the Prophet Joseph, while with us, labored continually to unfold to our view, by setting forth in some of his last sermons the great responsibility that rests upon the people to hunt out and administer for their dead for the gathering together of all things which are in Christ, which are in heaven and which are upon the earth! What a saying! Who can contemplate the extent, the height, the depth and the breadth of the signification of that expression? Yet who is there of us, among all the vast assemblies of God's people, who is not directly interested, absolutely affected personally in that work and in its mighty results and consequences? And how often are we, by the trivial circumstances of life, allowing ourselves to be diverted from these great and momentous considerations into many things which are exceedingly unworthy of us as Latter-day Saints? Yet the Lord has cared for us, and is caring for us continually. His work, as we see from these unbounded expressions, is a work which is so far beyond our comprehension that it is worthy indeed the character of a God. He has been working with us ever since we first came to learn of the truth.

How singular it was that you and I got the spirit of gathering in the way that we did! When we came to hear the Gospel we became as strangers right in the lands in which we were born. That has been the condition of