

# THE DESERET WEEKLY.

Truth and Liberty.

No. 6.

SALT LAKE CITY, UTAH, JULY 23, 1898.

VOL. LVII.

## DISCOURSE

Delivered at the Tabernacle, Salt Lake City, Sunday Afternoon, June 26th, 1898, by

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"O, give thanks unto the Lord, for He is good: for His mercy endureth forever.

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy;

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south." (Psalms 107: 1, 2, 3.)

My soul is full of thanksgiving and praise to God in listening to the testimonies that we have heard this afternoon from the returned missionaries; for we are the redeemed of the Lord. We are they whom He hath gathered from the east, and from the west, from the north, and from the south, and whom He hath redeemed from the hand of the enemy. We were under the dominion of death, hell and the grave. We were without the knowledge of the principles of redemption. We were taught the fear of God by the wisdom of man. We were subject to the darkness that covered the earth and the gross darkness that blinded the minds of the people, in consequence of the spirit of revelation having been withdrawn from the earth. We can indeed rejoice in the Lord, for He visited us upon the isles and upon the continents. He sent this glorious message of salvation unto us. He taught us of His ways, and of the powers and keys of an everlasting Priesthood; and He gave unto us the principles of everlasting life. We never could have understood anything about the principles of redemption, had it not been for the principle of revelation which our Father hath restored to the earth in this dispensation. He has organized upon the earth His Church, with Apostles and Prophets, evangelists, pastors and teachers. He sends out His servants to offer the principles of life and salvation to the world and to warn the nations. They confess that they are weak instruments, and they go with trembling; but they are told to seek unto the Lord and put their trust in Him, because He has called them, and they come back filled with thanksgiving and praise to God for the testimony He has given unto them. They know that the principle of revelation is in the Church. They know that the testimony of Jesus is the spirit of prophecy. They know that the promises made to them under the influence of that spirit, when they were set apart for their missions, have been literally fulfilled. They know that God lives, and that Jesus is the Christ.

I want to bear my testimony concerning these valleys of the mountains. God has consecrated them for the gathering of His people. The everlasting principles of the Gospel are being taught in these everlasting val-

leys. We are beneath the shadow of a temple raised to the Most High God, in the which the ordinances of His house are performed and we receive the keys and blessings of an everlasting Priesthood. We are taught the principles that lead to endless lives. We are taught the necessity of keeping ourselves clean and unspotted from the world, loving the Lord our God with all our might, mind and strength, and our neighbor as ourselves, and being chaste and virtuous. We are taught that we are the salt of the earth, and that we have to practice the principles of righteousness—to be honest, to be sincere, to give our affections to God and to keep His commandments. We are promised that if we will do this we shall prosper in the land. And we believe it. We do prosper in the land. The Lord blesses and sustains us.

We came out of the world and gathered to these valleys of the mountains because God had said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We are living in the hour of God's judgment. The angel that John saw fly through the heavens, having the everlasting Gospel to preach to men upon the earth, as described in the 14th chapter of Revelations, has come. We tell the people this. The Lord has restored to the earth His everlasting Gospel, and the Gospel of the kingdom is being preached in all the world for a witness, prior to the second coming of our Lord and Savior Jesus Christ, in fulfillment of His own prediction. If salvation and redemption could be obtained without our going to the people, what would be the use of wasting our time and our means to go and offer them a gospel they did not want? But there are certain people who do want it. Those who are of the house of Israel, those who hunger and thirst after righteousness, want it, and we offer it to them. We do everything we possibly can to put them in possession of these glad tidings of great joy—that God hath again spoken from the heavens, and that He hath established His Church upon the earth.

The first factor necessary in this work was an Inspired Priesthood. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Romans, 10: 14, 15). To preach this Gospel of the Son of God it is necessary to be called of God. Christ Himself, we are told, did not take this honor upon Himself, but was called of the Father. In the 5th chapter of Hebrews we are told:

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

"So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art my Son, today have I begotten Thee.

"As he saith also in another place, Thou art a priest forever after the order of Melchisedec.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him;

"Called of God an high priest after the order of Melchisedec."—(Hebrews, 5: 4-10.)

It is essential that men should be called of God and have the Priesthood to preach the Gospel and officiate in the ordinances of salvation. It is necessary that we should worship the living and true God, not an imaginary God. We have to accept God, the Eternal Father. It is said that the fear of the Lord is the beginning of wisdom. We certainly will have very little wisdom if we do not reverence the Lord. The reverence of the Lord is the foundation of faith and of pure intelligence. The highest intelligence is granted by revelation; it is the glory of God, it comes from above, it is given unto those who love Him and keep His commandments. He gives them line upon line, precept upon precept, grace for grace, if they believe in His doctrine and worship Him in the name of His Son.

It is necessary also that we should have faith; for without faith it is impossible to please God. We must have a true faith, too, or else we may be as broken cisterns that hold no water. Whence did these young men who have borne their testimony obtain that knowledge? From our Father in heaven, through the spirit of revelation. They had believed in the Gospel; they had repented of their sins; they had been baptized for the remission of their sins, by a man who had the authority of the Priesthood; they had been sanctified in the precious blood of Christ, to prepare them for the fellowship of the Holy Ghost; they had received this Holy Spirit, and their trust was in the Lord. Then they were willing to leave these peaceful vales and all that was dear unto them, take their lives in their hands, and go to a foreign land, among strange people, and declare the glad tidings of great joy. It was just this class of men that brought the Gospel to us. They were humble and meek, not trained for the ministry by the learning of man, but sent out under the direction of the immortal God; for He does His own work. It was not by wisdom, not by might, but by the power of His Spirit. That is the way we were converted. We heard the word preached, and it seemed almost too good to be true to be told that the signs followed the believer, that the Apostleship and Priesthood had been restored to the earth, and that there was prophecy, speaking in tongues,