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REMARKS

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[REPORTED BY ARTHUR WINTER.]

I am very happy to be with you at this conference to listen to the excellent instructions that we have received, and I certainly hope it will be beneficial to me; for it is not so much what we hear as what we believe and obey that benefits us. As I understand, the object of our meeting together is that we may be spiritually fed. And this enters into our everyday life. We are instructed how to live upon the earth in order that we may attain to everlasting life. I do not know what you are living for, but as far as I am concerned I want the better resurrection; and I do not think I can attain to that better resurrection unless I conform to those principles that lead to it. There are certain conditions that are necessary; in fact, we may narrow it down to what we teach our little children in the Sabbath schools. I frequently think, when we are teaching the children, how appropriate it is for grown people as well as these miniature men and women. We teach them that they are either willing and obedient or unwilling and disobedient. We teach them that they should be natural. We impress upon their minds that there is nothing that the Lord requires of them but that is perfectly natural. It is the same with us; and when we do not accept of the conditions that lead to everlasting life it is because we prefer to be unnatural. When Jesus Christ sent His disciples out to preach the Gospel, He gave them similar instructions to those that were given through the Prophet Joseph Smith to the Apostles in this day. The mission they had was to go into all the world and preach the Gospel to every creature; he that believed and was baptized should be saved, and he that believed not should be damned. Why this heavy penalty upon unbelievers? Simply because it is unnatural to reject a message from God Almighty, the Father of the spirits of all flesh. The message that we have to the human family is to tell them that God has again spoken from the heavens, and that He has restored to the earth His Church, with apostles, prophets, evangelists, pastors, and teachers, and that these men have the power and the authority to preach the Gospel and to call men to repentance. The message of the Almighty is, Repent. We call upon the people to worship the living and the true God, the God of Abraham, Isaac and Jacob, the Maker of heaven and earth,

and to accept of Jesus Christ and His atonement; and we promise them that if they will repent and obey the Gospel of the Lord Jesus Christ they shall know of the doctrine. We do not go in our own name; we do not go in the power of oratory or education; but we take them a simple message, that can be understood by a child. We tell them that the angel which John saw flying through the midst of heaven, having the everlasting Gospel to preach, has come, and that that Gospel is restored to the earth. And we call upon men to repent and to obey this Gospel. What for? For their own sakes—that they may be redeemed from false doctrine and false education, and that they may be taught of God. The Lord Jesus Christ told the people in His day:

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine.

Consequently a man who rejects this Gospel is under condemnation, because he rejects God; he prefers darkness to light, and proves himself unworthy of the blessings of the Gospel of Christ. Men who reject die in their sins, rejecting the efficacy of the blood of Christ. In order that His blood may be efficacious in our behalf it is necessary that we should worship the living and true God, in the name of Jesus Christ. Then it is necessary that we should cease to do evil and learn to do well. We must repent of our sins, and manifest our repentance by walking in all meekness and lowliness before the Lord. We must be honest and upright, and restore unto men that that is due to them. If we have been guilty of backbiting, lying and slandering, we must stop it; if we have stolen, we must steal no more; if we have been guilty of sexual sin, we must stop it, and manifest unto God that we do desire to keep His commandments by taking the right course and separating ourselves from the workers of iniquity. That is true repentance, and it is a natural condition. We may have sinned in ignorance; but when we come to the light we have to hearken to the counsels of the Almighty and be taught of God. To do this we must place ourselves in a position where He can teach us. First of all, it is necessary that we should have faith in God. Then, having repented of our sins, we are in a condition to go forth into the waters of baptism and be baptized by immersion for the remission of our sins. We are then prepared for the efficacy of the precious blood of Christ, which follows the water, and by which we are sanctified and prepared for the reception of the Holy Ghost. The Holy Ghost will not dwell in unholy temples, and it is therefore necessary that this preparatory work should be attended to in order that

we may be fitted to receive this high endowment, even the gift of the Holy Ghost. It is easy to understand this. We have the Bible, the Book of Mormon and the Doctrine and Covenants, which I call our text books, and the same principles are taught in all of them. They agree one with the other. We refer to them to show that the same principles that are taught today were taught anciently; that it is no new doctrine, but a restoration of the old doctrine—of those everlasting principles that lead to everlasting life and that bring about a glorious resurrection, which the Lord has promised unto us in the sealing ordinance; and if we do not attain to this glorious resurrection it will be our own fault, and not the fault of our Father in heaven.

I will refer now to Paul's Epistle to the Galatians, 5th chapter, commencing at the 13th verse.

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

But if ye be led of the Spirit ye are not under the law.

Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness.

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies.

Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

That is just as much the word of the Lord to us today as it was when Paul spoke it. Now take the contrary.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of vainglory, provoking one another, envying one another.

Here we have two different lives spoken of. We either walk in the Spirit or fulfill the lust of the flesh. We are either willing and obedient, loving God and keeping His commandments, or we are unwilling and disobedient, despoising God and treating His commandments with contempt. And how unnatural it is to be in this latter condition. I say it is natural to keep the commandments of