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## DISCOURSE

Delivered at the Conference of the  
Weber Stake of Zion, Sunday,  
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Having been requested to make a few remarks this morning, I will endeavor to do so, depending upon the Spirit of the Lord and upon your attention, faith and prayers. I realize that it is impossible for me to interest the Latter-day Saints unless I have the inspiration of the Almighty. We are a peculiar people. When we assemble together it is for the express purpose of being taught of God, because we are engaged in His work. I presume that no Latter-day Saint ever goes to meeting but he goes with a prayerful heart, not to hear the oratory of men, or some profound discourse acquired by scholastic attainments, but to hear the revelations of Almighty God. It is necessary that the speaker should be inspired; it is also necessary that those who hear should have the fellowship of the Spirit of God, with the understanding heart, or else what benefit will there be from our assembling together in the worship of God? The condition of redemption pronounced by the Apostle was simply, "we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John, 1: 7.) By this we understand that it is essential that we walk in the light, that we serve God intelligently, and that we be led by the counsels of the Almighty, in order that we may be able to fulfill our individual mission. No one can fulfill that mission save ourselves.

When the Gospel was taught us, and we were converted, and when we were going down into the waters of baptism, the question was asked us whether we were willing to serve God and keep His commandments. We were supposed to be converted to the worship of the living and true God. It was expected that we had repented of our sins, that we were offering unto the Lord the acceptable offering of the broken heart and the contrite spirit, and that we were willing to take upon us the name of Christ, deny ourselves, and follow Him. Consequently the simple question was asked us by the man having authority to baptize, whether we were willing to serve God and keep His commandments to the best of our ability; and upon answering in the affirmative we were taken down into the waters of baptism, buried with Christ in baptism, and received the sanctifying influence of His precious blood, by which we were prepared for the reception of the Holy Ghost. It was necessary that we should have this Spirit, so that we might be taught of God, and obtain that light which would enable us to "walk in the light, as He is in the light," and by which we might see eye to eye with our brethren, and be cleansed from all sin through the precious blood of Christ.

There is nothing very difficult to understand about this, is there? As I said, we have our individual mission. The Gospel comes to us individually, as the children of Him who is the Father of the spirits of all flesh. He required us in our repentance to put away all evil, and to learn to do well. This was the condition, because if we were immoral we would be averse to the principles of righteousness. We could not represent the Lord Jesus Christ, nor take upon us His name, if we were impure. Jesus Christ was exalted above his fellows because He loved righteousness and hated iniquity. This is the condition we were supposed to have accepted. It is expected that we have come out of the world, and that our desires and our feelings are no longer in harmony with the world, but in harmony with the everlasting principles of the Gospel of the Son of God. We were Catholics, we were Protestants of various denominations, or perchance we were infidels, when this message, these glad tidings of great joy, came unto us and told us that God had again spoken from the heavens, that He had restored to the earth the precious gift of the Holy Ghost, which is the Spirit of revelation, and that the same condition existed now as existed in the primitive church—that whoso would do the will of the Father should know of the doctrine; (John VII, 16, 17.) that these precious principles had been restored to the earth by a mighty angel, who had flown through the midst of heaven, having the everlasting Gospel to preach to men on the earth, crying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come. (See Rev. 14.) It is published in the Bible, which goes all over the world, that this mighty angel was to come, and that John the Baptist was not only the forerunner of Jesus Christ in His first coming, but also in His second advent; for of him it was said that he was "the voice of one that cryeth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isaiah 40: 3.) Jesus, in speaking of John, said: "For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." (Matthew 11: 10.) The passage Jesus referred to you will find in Malachi 3; which reads as follows:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap!"

"And he shall sit as a refiner and purifier of silver," etc.

It might be a question whether John fulfilled that mission in his first coming. So that it was not very singular that Joseph Smith and Oliver Cowdery

should testify that John the Baptist visited them and conferred upon them the Aaronic Priesthood. How was it, if they were impostors, that they were enabled to discern that important fact? When the Gospel is taken from the Gentiles to the Jews, it will be with a voice crying, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." What for? Because "that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hands double for all her sins." (Isaiah 40: 1, 2.) It will be a sound of glad tidings to the honest in heart among the Jews.

Now, in these meditations we cannot help reflecting that, as a people, it would be impossible for us to be an immoral people. We are accused of being a sensual people; and, of course, if we are sensual we must be devilish, because we learn that men became sensual and devilish that departed from God and the principles of purity and righteousness. But I say it is impossible for the Saints of God to be of that character, because a man ceases to be a Latter-day Saint whenever he acts immorally. The Lord has enjoined upon us chastity, purity, honesty and uprightness; and if we were to be guilty of these wrongdoings to which I refer we would no longer be Latter-day Saints. It is not the Latter-day Saints that commit themselves in this manner; it is the latter-day sinners. The instructions that we receive are entirely opposed to anything of the kind. In almost every revelation that was given to the Elders in the days of the Prophet Joseph Smith, they were enjoined to observe the principles of chastity, virtue and purity. Again, we believe in the everlasting Gospel as taught by the Son of God, and I will refer you to His language when He taught these principles to His disciples on this continent:

"Behold, it is written by them of old time, that thou shalt not commit adultery."

"But I say unto you, that whosoever looketh upon a woman to lust after her, hath committed adultery already in his heart."

"Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart." (III Nephi, 12: 27-29.)

That is what the Latter-day Saints believe. You may ask, why? Jesus Christ answers:

"For it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell." (III Nephi, 12: 30.)

By this we understand that adulterers will be cast into hell. The Lord Jesus Christ understood it. David was a man after God's own heart, and the Lord blessed him, and bore testimony that in nothing did he sin, save in his transgression with Uriah's wife. (I Kings, XV, 5.) Now, the Lord loved David, but he had to pay the penalty of his sin. The Latter-day Saints be-