

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God.

Ye see then how that by works a man is justified, and not by faith only.

For as the body without the spirit is dead, so faith without works is dead also.—James 2, 20-26.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."—Rev. 21, 12.

The dead are to be judged according to their works, not according to their faith.

Brethren and sisters, let me urge upon you to labor for the onward advancement of the kingdom of God, to observe what is known as the Word of Wisdom, to pay an honest tithing, to uphold and sustain the Priesthood of God that has been called to preside in our day, to be merciful, kind and long-suffering, and to judge not, that ye be not judged. Let me urge upon you, in short, to live the life of a Latter-day Saint, that men seeing your good deeds may glorify God and be led to investigate the principles of the Gospel. You cannot labor to keep the commandments of God without that labor having an effect upon those you mingle with. A man who labors in this way has about him a spirit that gives him power and influence for good with all men, especially with those who are honest-hearted.

Now I want to say to the Latter-day Saints that the Prophet Joseph Smith gave a sign to the people, by which they might know the voice of the true shepherd, and that sign was to always stay with the majority of the Church. I want you to reflect upon that. I also wish to read a few words that the Prophet Joseph Smith delivered in a sermon at Commerce in 1849. Remember, ye Latter-day Saints, that the words I am about to read are not my words, but the words of an inspired Prophet of God. I do know that Joseph Smith was a Prophet of God. I bear that witness to you. I know it as well as I know when I am cold and I go into a warm room and feel the warmth. I know that we are engaged in the work of God. I know that the signs follow those who believe. I know that the gift of tongues is in the Church. I know by the testimony of Franklin D. Richards, Karl G. Maeser and William Budge, whom you all know to be honest men, that by the gift of tongues, manifested the night Karl G. Maeser was baptized into the Church, Franklin D. Richards and Karl G. Maeser were able to understand each other, Karl G. Maeser talking in German and Franklin D. Richards talking in English. When Brother Maeser was baptized in his native land, he called upon the Lord in secret prayer, after he came out of the water, and said to the Lord, "O Lord, I have obeyed Thy Gospel; I believe in the divinity of the mission of the Prophet Joseph Smith with all my heart; I believe that the angel that was seen to fly in the heavens with the everlasting Gospel, has come to the earth and restored the Gospel; now, O Father, manifest unto me one of the signs that shall follow the believer, and I pledge you that if you give me a witness of the divinity of the work in which we are engaged, I will, if need be, give my life

for that cause." After this, he walked along asking questions of Brother Franklin D. Richards, Brother Budge acting as interpreter. Finally when he asked a question of Brother Richards, Brother Richards told Brother Budge that he need not interpret that, as he understood it perfectly. Then Brother Richards answered, and Brother Maeser told Brother Budge that he need not interpret that, as he understood it perfectly; and they walked along the street, one talking in English and the other in German, and each understood the other by the inspiration of the Spirit of God. I say that this was one of the signs that follow the believer. I say to you that my wife, whose body lies in the tomb, blessed me by the gift of tongues. I have lived to see that blessing fulfilled upon my head. I say to you that I know that God lives, that Jesus is the Christ, and that Joseph Smith was a Prophet of God. I will now read to you the words of that Prophet, and I say to every Latter-day Saint, mark them well, and remember them, and do not fall into the position that they warn you against.

"O ye Twelve and all Saints! Profit by this important key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and floundering, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.

I will give unto you one of the keys of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives."

These are the words of the Prophet Joseph Smith, and I bear record that they are true. Amen.

THE FIRST SABBATH FAST.

Times change, men change, methods change, habits change, but the great Master noted that there was little change in one thing:

"The poor you have always with you," said He to His disciples, when, to their indignation, the loving woman presumed from her box of alabaster to pour the precious ointment upon His devoted head as they "sat at meat."

There was no intimation then, as there is none now, that this condition will be readily changed. That such was the case under "Enoch, the seventh from Adam," the records assert, for of the Zion which he was privileged to establish, it was triumphantly said, "There was no poor in all her borders." In the Christian dispensation, by a circuitous route, the necessities of the poor were overcome probably as they were overcome in this later dispensation when opposition and persecution led to a brotherly unity, of claim or possession which was but temporary.

The return of the Enochian style of Zion is still the subject of prophecy, and belongs to the future; and probably part

of the education of the later people—the Latter-day Zion, will depend upon the presence of the original Zion, which it was promised should come again to earth. Meanwhile, and until that day dawns, "the poor are with us," and it is not sufficient that they have "had the Gospel preached to them" any more than it was anciently. There are forms of necessity today, similar perchance to those of ancient days. There are conditions which are dissimilar, and these have to be met by those whose brotherhood is undoubted, as they alone can exhibit from a lofty standpoint that genius of the Gospel which makes itself felt in susceptible and obedient human hearts.

There has been ample provision made, or might be expected, in this crowning dispensation, for all emergencies for any situation; yet in this dispensation the Saints have not been called upon as yet, "because of the multitude that believed," nor have they been called upon perhaps to so manifest their unselfishness and love, or are they so far of "one heart and one soul," as universally or by silence to admit as the early Christians did, "neither said any of them that aught of the things which they possessed were their own; but they had all things common; neither was there any among them that lacked; for as many as were possessors of land or houses sold them, and brought the price of the things that were sold and laid them down at the Apostles' feet, and distribution was made unto every man according as he had need." Acts 4:23.

It would be difficult in these days to inaugurate so marvellous a phenomenon. That day of opposition and persecution compelled the disciples to stand by each other, to encourage and sustain each other, until somewhat of a repetition of the methods of Enoch were half shadowed. Indeed the liberality of the believers became so great that the Apostles were unable to attend to the duties of their special calling, for "as the disciples multiplied, the brethren looked out seven men of honest report, full of the Holy Ghost and wisdom, to be appointed over that business, that the Apostles might give themselves to prayer and to the ministry of the word." Acts 6:1-8.

The love and practical sympathy so exhibited by the early Church excited not only the attention of opponents, but of the Pagan world also; and for over two hundred years the poor were looked after, with the same ardor as in the time of the Apostles, and they in their writings and practice simply echoed the teachings of their exalted leader. "A new commandment," said He, "I give unto you, that you should love one another; as I have loved you, so love you one another;" and again He says, "this is my commandment that you love one another," and an Apostle in pursuit of this doctrine urged the example of their great Master, by saying, "Though He was rich, yet for our sakes He became poor, that we through his poverty might be made rich." That this became an established test of true discipleship, is evident from the query in the following passage, "Hereby perceive we the love of Christ, because He laid down His life for us, and we ought to lay down our lives for the brethren. But whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"