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## THE OBJECT OF THIS PROBATION.

*Discourse Delivered at the General Conference of the Church, in the Tabernacle, Salt Lake City, Saturday, April 7, 1894, by*

**PRESIDENT LORENZO SNOW.**

[REPORTED BY ARTHUR WINTER.]

I will read from Section 84 of the Book of Doctrine and Covenants:

For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies; They become the sons of Moses and Aaron and the seed of Abraham, and the church and the elect of God;

And also all they who receive this Priesthood receiveth me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

And this is according to the oath and covenant which belongeth to the Priesthood.

Therefore, all those who receive the Priesthood, receiveth this oath and covenant of my Father, which he cannot break, neither can it be moved;

But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have the forgiveness of sins in this world nor in the world to come.

In connection with this, I will read the following, from the 88th section:

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things.

Therefore sanctify yourselves that your minds become single to God; and the day will come that you shall see him; for he will unvail his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

Brethren and sisters, with your help, through the exercise of your faith and prayers, I wish to say a few things. I have been very much pleased and edified by what has been said during this conference. It has been to me a feast of fat things. The instructions that have been given and the principles that have been elucidated have been presented to the people by the power of God.

I often ask myself, what am I in the world for? Where did I come from, and where am I going? Well, we have learned something in regard to this. We have learned that we existed with God in eternity before we came into this life, and that we kept our estate. Had we

not kept what is called our first estate and observed the laws that governed there, you and I would not be here today. We are here because we are worthy to be here, and that arises, to a great extent at least, from the fact that we kept our first estate. I believe that when you and I were in yonder life we made certain covenants with those that had the control that in this life, when we should be permitted to enter it, we would do what we had done in that life—find out the will of God and conform to it. I have not the least idea that I would be here today talking to you, unless it was distinctly understood in that life that when I came into this I would be obedient to the will of God as it should be revealed. Of course, we have forgotten these things; but the Lord is beginning to illuminate our understandings and is bringing to our recollection certain things in regard to how we were there, and for what we have come into this world. What you and I now want to know is how to secure the position we occupied in the other life when we go back, and that which will naturally be added to us in consequence of the experience that we had in this life; for the Lord has told us that those who would keep their second estate, glory should be added upon their heads forever and ever. It seems to me that no man or woman can afford to do anything in this life only that which, directly or indirectly, will be in conformity to the will of God.

There is a course that men and women may pursue wherein there will be no failure. Whatever disappointments may arise or seeming failures may result, there will be in reality no failure, as a general thing. As we have heard from the different speakers, there has been no stoppage with this Church. Apparently there has been. There have been times when it seemed as though we were moving backward; at least, it has to those who were not fully enlightened in regard to the mind and will of God. The Church has passed through very strange experiences, and the people have made great sacrifices. No people were ever raised up, excepting perhaps Enoch's, that have sacrificed to the extent that this people have. But we have come along through these sacrifices, and as a people there has been no failure. Why has there been no failure? Because the people, as a whole, have had their minds fixed upon the true principles of life, and they have conformed to their duty, as they did in the other life. The people generally have had the Spirit of the Lord, and have followed it. Hence there has been no failure. So it may be with individuals. There is a course for every person to pursue in which there will be no failure.

It will apply to temporal as well as spiritual matters. The Lord has given us the keyword in these verses that I have read from the Book of Doctrine and Covenants:

If your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore sanctify yourselves that your minds become single to God.

That is the key by which a person can always be successful. Paul says:

I press toward the mark for the prize of the high calling of God in Christ Jesus.

A grand object that every Latter-day ought to have before him constantly. What is that prize? I have been reading it. "All that my Father hath shall be given unto him." The Savior on one occasion made an extraordinary statement. It is in the 5th chapter of St. John, and is as follows:

I can of mine own self do nothing.

It is remarkable that the God who made the worlds, who came down here clothed with flesh, performed mighty miracles, and sacrificed his life on Mount Calvary for the salvation of the human family—that He should say, "I can of mine own self do nothing." And He goes on to say:

As I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

That is a wonderful saying, and there is a great deal in it. Now, what we want is to have that spirit in every act of our lives and in every undertaking, whether temporal or spiritual, and not think of self. We should try to ascertain how we should spend the money and the information that God has given us. The answer is simple—for the glory of God. Our eye should be single to the glory of God. That is what we have left the other life for and come into this. We should seek to promote the interests of the Most High God, and to feel as Jesus felt, "I can of mine own self do nothing." Inasmuch as we act today and tomorrow, this week and next week, in the interest of God, and have our eye single to His glory, there can be no failure. We send our Elders to preach the Gospel. Who sends them? President Woodruff? In one sense, no. The God of Israel sends them. It is His work. There is no mortal man that is so much interested in the success of an Elder when he is preaching the Gospel as the Lord that sent him to preach to the people who are the Lord's children. He begot them in yonder world, and they came here because the Lord wanted them to come. As we are told by the Apostle Paul, "the creature was