

spoken the words that I desired; and the covenant which ye have made is a righteous covenant." [Mosiah, chap. 6, vs. 5 and 6.]

Surely, it is a righteous covenant. It could not be other than a righteous covenant; for the covenant was with God, to do His will, to be obedient to His commandments in all things all the remainder of their days. Certainly this is good; this is a proper covenant to make on the part of fallible man, and it is an eternal covenant, entered into with that Eternal God who deals with His children not as temporal or mortal beings, who appear to live but a short span in the earth and then pass away, but who deals with reference to the immortality of their being. There is nothing that God has done for the children of men that is solely of a temporal character. He deals with us with a view to our eternal being, our immortality; with reference to the fact that we are His children, or ought to be, and will be when we enter into this covenant and obtain the change of heart which entering into this covenant is sure to bring to the honest in heart.

"And now, because of the covenant which ye have made, ye shall be called the children of Christ, His sons, and His daughters; for behold, this day He hath spiritually begotten you; for ye say that your hearts are changed through faith in His name; therefore, ye are born of Him, and have become His sons and His daughters.

"And under this head, ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives.

"And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ." [Mosiah, 5th chap. vs. 7, 8 and 9.]

Think of that! Who understands its import, the scope of its meaning? "Ye shall be called by the name of Christ."

"And now it shall come to pass, that whosoever shall not take upon them the name of Christ, must be called by some other name; therefore, he findeth himself on the left hand of God.

"And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts." [vs. 10 and 11.]

In other words, as the Doctrine and Covenants has it:

"Therefore, all those who receive the Priesthood, receive 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 forgiveness of sins in this world nor in the world to come."

I wish to admonish this vast concourse of people to take this great truth to their hearts. Let it take possession of your minds, think upon it, consider well your standing, and your continuance in repentance and the remission of sins, and in the love of truth, and in the earnest desire to do right and forsake all evil. Consider yourselves and see whether you have transgressed this great covenant into which you have entered, because if you have and you do not repent of it, but continue in disobedience to this covenant, and choose to remain in sin, then, as God lives, and as He has

spoken in His word, there is no forgiveness for you in this world nor in the world to come. If God's word is true at all, then this is true; and it applies to such of us as have entered into the new and everlasting covenant, having been born again, or spiritually begotten of Christ, and having become the sons and daughters of God.

I continue from the Book of Mormon:

"I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which He shall call you;

"For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?

"And again: Doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. I say unto you, even so shall it be among you, if ye know not the name by which ye are called.

"Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, the power, and justice, and mercy of Him, who created all things, in heaven and in earth, who is God above all. Amen." [Book of Mormon, Mosiah, 5th chap. 12 to 15 vs.]

There is a great deal of this kind of instruction contained within the lids of this sacred book, which it would be well for us as believers in Christ, as sons and daughters of God, having been spiritually begotten by Him, having been born anew, and the old man of sin having been put away, the carnal, devilish and sensual desires of our human natures having been subdued or conquered and banished from our souls and the new desire for righteousness and purity having been begotten within us, that we have been redeemed from the spiritual death which came upon our first parents, and which by reason of the fall is upon all flesh until they repent of their sins and receive a remission of them by baptism, or by the new birth—that is, by the birth of the water and of the Spirit; for the birth of the Spirit comes by or through the birth of the water, and the gift of the Holy Ghost. We are first required to be buried with Christ in baptism, typical of His death and burial, burying the "old man" with his sensual and devilish nature, and rising to a newness of life, and thus by the spiritual baptism which follows through the laying on of hands we become a son or a daughter of God, an heir of God and a joint heir with Jesus Christ. It is through this ordinance that men are begotten spiritually. It is the door through which Jesus himself passed. He is the door, the light and the life of the world; and if anyone enter by Him, then shall he have eternal life; but whoso attempteth to get through in any other way shall be counted a thief and a robber, and we may well judge how far he will succeed.

This is the Gospel that we have covenanted to obey. We have entered into the bond of that new and everlasting covenant agreeing that we would obey the commandments of God in all things whatsoever. He shall command us. This is an everlasting covenant even unto the end of our days. And when is the end of our days? We may think it has reference to the end of our mortal life; that a time will come after we have finished this probation when we can live without obedience to

the commandments of God. This is a great error. We shall never see the day, in time nor eternity, when it will not be obligatory, and when it will not be a pleasure as well as a duty, for us as His children, to obey all the commandments of the Lord throughout the endless ages of eternity. It is upon this principle that we keep in touch with God, and remain in harmony with His purposes. It is only in this way that we can consummate our mission, and obtain our crown and the gift of eternal lives, which is the greatest gift of God. Can you imagine any other way?

God has established all things in their order. The house of God is a house of order, and not a house of confusion. In this house, God himself is the supreme head, and He must be obeyed. Christ is in the image and likeness of His being, His begotten Son, and He stands as our Saviour and our God. We must walk in His paths, and observe His precepts to do them, or we will be cut off. Next unto God and Christ, in the earth is placed one unto whom the keys of power and the authority of the Holy Priesthood are conferred, and unto whom the right of presidency is given. He is God's mouthpiece to His people, in all things pertaining to the building up of Zion and to the spiritual and temporal salvation of the people. He is as God's vicegerent; I do not hesitate to announce this truth; for it is His word, and therefore it is true. The people who have entered into covenant to keep the commandments of the Lord must hearken unto the voice of him who is placed to preside over them; and secondarily, to those who are called to act with him as his counselors in the Holy Priesthood. It takes this council of three to constitute the presiding and governing authority of the Priesthood in the earth. God the Father, God the Son, and God the Holy Ghost, constitute the Godhead and the matchless governing quorum over all the creations of the Father. Three men stand at the head of the Church on the earth. Yet there are those who call themselves Saints who hesitate not to rise up in condemnation of and to express words of hatred and malice toward these men who stand at the head of the Church of Jesus Christ of Latter-day Saints! Of course, they often do it clandestinely; ashamed of their own acts, too cowardly to attach their names to their own writings; but they nevertheless rise up against these men—men whose only thought is to do good to all mankind, whose greatest care is for the welfare of the people of the Lord, and whose constant endeavor is to unite them and cause them to labor, each in his place and calling, to help build up Zion. They earnestly desire that every man shall be a working bee in "the hive of Deseret," in the house of God. If any man feels offended at me, let him come to me like a man, and tell me wherein I have done wrong, and thus give me a chance to explain myself. I am ashamed of some people who profess to be Latter-day Saints. I have on my desk anonymous letters, teeming with a spirit of violence, hatred, malice and condemnation toward me, and my brethren, especially toward President Cannon and myself, for what we have never done, or thought of doing in the world, condemning us for evils that exist only in their own wicked imaginations; for no man with the Spirit of God in his heart will ever condemn these men openly, in secret or through anonymous letters, numbers of which are sent to us from time to time. Pardon me for referring to this matter, because it is perhaps trivial; but I look upon the authors of anonymous letters as sneaks, as cowards of the lowest type, as among the meanest of