9 to 16

Deseret Evening News.

THE EVENING PAPER IS THE PAPER OF TODAY, THE MORNING PAPER IS THE PAPER OF YESTERDAY.

SATURDAY, AUGUST 27, 1898. SALT LAKE CITY, UTAH.

No. 205 VOL. XXXI.

DISCOURSE

Delivered at the Sixty-eighth Annual Conference of the Church, in the Tabernacle, Salt Lake City, Utah, Sunday Morning, April 6th, 1898, by

PRESIDENT JOSEPH F. SMITH.

[illegible] feeling and action. I desire the [illegible] and the presence of [illegible] that I may be able to [illegible] to speak unto the people [illegible] a knowledge of His will, that [illegible] I may be in accordance [illegible] for the benefit of all of [illegible] I should like to speak concerning [illegible] I may be instructed [illegible] to tell me to order. For it is [illegible] to speak the right [illegible] do his work. I ask my brethren [illegible] and sisters, that when I am [illegible] I do so, when I am speaking [illegible] I am dictated in my mind. [illegible] to be able to speak always that [illegible] I know it is true.

And I ask your corrections, also, through the infinite goodness of God, and the manifestations of His Spirit, that your views of that which is to come, and were it expedient, we could prophesy of all things.

And it is the faith which we have and on the things which our King has revealed unto us, that God hereafter will reveal unto us, that we may be able to the great knowledge, whereby we do rejoice with such exceeding great joy. Moroni, Book of Mormon, chapter L, vs. 7 and 8.)

Now, now in the following words in which I wish to call your attention to, it is our capacity to harmony with the [illegible] I have read from the Doctrine and Covenants in relation to the oath and covenant of the everlasting Priesthood:

"And we are willing to enter into a covenant with our God to do His will, and to be obedient to His commandments in all things, that He shall command us, all the remainder of our days, that we may be letter upon ourselves a new and everlasting covenant, even that which was from the beginning; that we may not drink out of the cup of the wrath of God.

"And now, these are the words which King Benjamin declared unto them, and therefore he said unto them, Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant." (Mosiah, chap. 5, vs. 5 and 6.)

Rightly, it is a righteous covenant. It is a covenant which is a righteous covenant, for the covenant was with God to do His will, to be obedient to His commandments in all things all the days of our lives, and for what? Certainly this is good, this is a proper covenant to make on the part of fallen 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 and disappear, and are here and there and everywhere, and are here today and there tomorrow, 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 obey the rightful requirements of our God. Now, 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 has 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 comes salvation; therefore, I would that ye should take upon you the name of Christ, all ye 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 does this, shall sit on 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 and 8.)

Think of that! Who understands the language, the sense of the message? 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 cometh hindmost 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 after he hath taken upon him my name, and seeketh to do iniquity in the hardness of his heart, even until he be cut off when I come in my kingdom, or in the days of his power, for such there are whose days are prolonged in iniquity, these are they of whom I have spoken, whose end is destruction." (Doctrine and Covenants, 132, vs. 7 and 8.)

Now, now in the following words in which I wish to call your attention to, it is our capacity to harmony with the [illegible] I have read from the Doctrine and Covenants in relation to the oath and covenant of the everlasting Priesthood:

"And we are willing to enter into a covenant with our God to do His will, and to be obedient to His commandments in all things, that He shall command us, all the remainder of our days, that we may be letter upon ourselves a new and everlasting covenant, even that which was from the beginning; that we may not drink out of the cup of the wrath of God.

"And now, these are the words which King Benjamin declared unto them, and therefore he said unto them, Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant." (Mosiah, chap. 5, vs. 5 and 6.)

Rightly, it is a righteous covenant. It is a covenant which is a righteous covenant, for the covenant was with God to do His will, to be obedient to His commandments in all things all the days of our lives, and for what? Certainly this is good, this is a proper covenant to make on the part of fallen 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 and disappear, and are here and there and everywhere, and are here today and there tomorrow, 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 obey the rightful requirements of our God. Now, 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 has 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 comes salvation; therefore, I would that ye should take upon you the name of Christ, all ye 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 does this, shall sit on 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 and 8.)

Think of that! Who understands the language, the sense of the message? 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 cometh hindmost 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 after he hath taken unto himself my name, and seeketh to deal unto the Lord, and receive the remission of his sins, he shall have indignation poured upon his head, even the damnation of his own soul; for he lieth in wait to deceive, and he worketh in secret, and he shall be as Satan, whose he is, even his father, for he is a liar from the beginning, and seeketh to destroy my elect, saith the Lord God