

A soprano solo, "The Lord is my Light," was sung by Retta S. Payne, of Clearfield.

### ELDER RUDGER CLAWSON.

To speak or minister in God's name a serious responsibility.—Meaning and importance of "the new and everlasting covenant."—Marriage designed by God to be an eternal relationship.—God's law of marriage changed by men, who limit it to this life.

Brethren and sisters, I will read a few words from the Doctrine and Covenants, section 132:

"Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

"Will I accept of an offering, saith the Lord, that is not made in my name!

"Or, will I receive at your hands that which I have not appointed!

"And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was!

"I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord;

"And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God;

"For whatsoever things remain, are by me; and whatsoever things are not by me, shall be shaken and destroyed."

These very remarkable words were given by revelation to the Prophet Joseph Smith, and through them we are distinctly given to understand that the Lord's house is a house of order and that He gov-

erns by law and not by chance. The Lord practically states that it is His law, and this might very well be applied to the law of the Gospel, for that is the law which God has given us, and by which He governs His people, and builds up and establishes His work upon the earth. Those who administer in the name of the Lord ought to be very careful and know of a surety that they enjoy divine authority. It is a very serious thing to speak in the name of the Lord. You will remember what Paul the Apostle said upon this subject. He said, "If any man preach any other gospel than that which I have preached unto you, let him be accursed." You see from this that it is truly a serious and a dangerous thing to preach and minister in the name of the Lord, without authority. The Prophet Isaiah, looking down through the centuries, saw a very peculiar condition of the people, and he used language something like this:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

We know something about the laws of God; they are set forth very clearly in the scriptures and also by modern revelation, and we know also something about the ordinances of the Gospel; but what is this new and everlasting covenant, that is spoken of? Surely it must be an interesting question to the world to know what that covenant is. It is something at least of an enduring nature. An everlasting covenant must be an eternal covenant, something that goes beyond this life, but does the world really know what it is? In order to understand clearly

what Isaiah meant when he said that it had been broken, it is only necessary to consult modern revelation. In speaking upon this subject, the Lord said to Joseph Smith the Prophet:

"For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory;

"For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world:

"And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God."

It is plain from this that the everlasting covenant has again been revealed to the world in our time; and it involves a fulness of the glory of God. So it will be seen that the world is in a very serious condition if they have violated that covenant. Well, now, what is the nature of this Covenant? It is nothing more nor less, brethren and sisters, than the covenant of marriage, and it is explained very fully, very beautifully in the revelation of God, for the Lord said unto Joseph:

"Verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this

power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead."

Hear it, oh Israel! That all contracts and all engagements that are not entered into by appointment of God, have an end when men are dead.

"Therefore," said the Lord, "if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world;

"Therefore, when they are out of the world, they neither marry, nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding, and an eternal weight of glory;

"For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God, for ever and ever."

This, then, is the new and everlasting covenant which God has revealed to His people, in our day, a covenant that binds men and women in marriage to all eternity. We are confronted with two covenants, the new and everlasting covenant and the covenant which is made by man. These two covenants are before us—and every Latter-day Saint who contemplates marriage has the choice of two covenants, but strange to say that while very many of the Latter-day Saints choose the everlasting covenant of the Lord,

there are others who appear to be satisfied with the lesser covenant, which is only temporary in its character.

Brethren and sisters, this question is not determined by love alone. Because a man falls in love with a woman, and a woman with the man, and they agree to join hands and become united in marriage, it does not follow that the marriage will continue and be of force in the eternal worlds, and it will not be unless it is solemnized for those worlds. People have said to me: "Look at that couple; look at that man and woman; what a beautiful picture it is! Don't you see that the man loves the woman; that the woman loves the man; that they are truly husband and wife; and that they have a family of beautiful children? Surely, when death comes God will not separate that couple, God will not part the husband and wife from each other and from their children, although they were united by an earthly covenant." We should take the right point of view. We cannot, surely we cannot attribute it to the Lord if they are separated. The Lord is not responsible. The Lord says, "My house is a house of order." This is the law. If you obey the law you will receive the blessing. If you reject the law you will be damned. Then, if people reject the law, though they may love one another, if people reject the law, though they may be married one to another; if people reject the law, though they may have had children in that marriage, they cannot blame the Lord. If in the resurrection they are separated from each other, from their loved ones, it is their own fault. They had their choice. We have our choice. We must remember always that the Lord gov-

erns by law, and we must give obedience to His word and to His law, else we lose the blessing.

Now, brethren and sisters, I greatly rejoice in the Gospel of Jesus Christ. I rejoice exceedingly in this everlasting covenant that God has given to His people. In it there is beauty, there is power, there is glory, there is exaltation and eternal life.

I know that this Gospel is true; I know that Jesus is the Christ; that this is His work, and that He was crucified for the sins of the world. I know that Joseph Smith was a true prophet of God, and the revelations which he has given, and his predictions which have been fulfilled, amply prove this; but I know it by the testimony and power of the Holy Ghost. God bless you, in the name of Jesus. Amen.

The East Bountiful First Ward choir rendered the anthem, "In Our Redeemer's Name."

#### ELDER HEBER J. GRANT.

Sunday desecration denounced.—A strong plea for state-wide prohibition.—Commendable efforts of the Anti-Saloon League.—A prohibition amendment to U. S. Constitution advocated.—Gratifying increase in prohibition sentiment in nation.—All faithful members of the Church staunch prohibitionists.

I am always pleased when I have the opportunity of meeting with the Latter-day Saints in any of their gatherings. I never attend any of our meetings, in the wards or stakes or at the general conferences, that I am not blessed, instructed and encouraged in the faith of the Gospel; that I do not hear something that in very deed feeds me the bread of life. I have been pleased and grate-