

of sympathy and a kind expression from you—not altogether your money, but the milk of human kindness. Some people who build up nice bank accounts and shake hands with themselves for the wonderful position they are in financially; the ray of charity sometimes fails to get through for them. I wonder sometimes (to play on someone's expression) if that same fellow who always wants the spiritual blessings to come to the other fellow, how he would appreciate it if, when he got around the table Thanksgiving Day, he would have a *spiritual turkey*, that was "without body, parts, or passions."

Some of us are just naturally—as one man puts it—"tight." Our pores are closed, and we do not let charity break through.

I must not say very much more. But I do want to say this in closing. Across the street from here to the east some of those men who are sweeping up the leaves in these paths are executives. I have yet to be convinced that all the virtues are inside of a white collar. Just as often they are in a flannel shirt as they are in a white shirt. Sometimes a man who has been a clerk or an executive will come on his hands and knees and beg for a job at three or four dollars a day. He may bring his little kit of clothes in a satchel lest he meet some of his friends in his overalls. He will go through this humiliation and live on bread and water to keep a boy or girl on a mission. This is something some of us do not dream about, and we forget all about the man's sacrifice.

May the Lord help us to keep charitable and kind, to be on our toes, and as someone has expressed the "eleventh commandment,"—"If there is anything going on, be thou in it." May the Lord bless us. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

If there is anything that I am grateful for it is for my standing in the Church of Jesus Christ of Latter-day Saints, that I have fellowship with the Saints of God, that I have part in this glorious work which the Lord has established for the salvation of mankind. I am always conscious of the fact that the Lord is carrying on a great work, that he has stretched forth his hand to perform a marvelous work and a wonder, and that we are among his chosen people, the chosen people of God.

I rejoice in this fact. The people who have embraced the Gospel of Jesus Christ, who have been members of his Church in the various dispensations of the past have always been designated "his covenant people." Why should we be called a "covenant people?" For this reason: That we have entered into covenant with God, in the new and everlasting covenant.

The everlasting covenant has been so frequently referred to in the scriptures that I marvel that people do not interest themselves sufficiently to find out just what that covenant is. Have we made a covenant with the Lord? Has he made a covenant with us? What is a covenant? If we will examine our dictionaries we will find that a covenant is "an

agreement entered into between two or more persons or parties." When we enter into a covenant with our fellow men, we draw up an instrument setting forth the obligations and promises of the contracting parties to the covenant. We sign it in our own handwriting, and seal it in the presence of witnesses, and then go before a notary public or a justice of the peace and make oath to the same.

If so much formality is deemed necessary in the ordinary affairs of life which men make with their fellow men, what must we think of a covenant where God himself is the party of the first part?

When we enter into a covenant with the Lord will it be any less formal or binding on the parties to the covenant? The Lord has made just such a covenant with his children; but does he sign it with pen and ink, or do we subscribe it in our own hand-writing? No! indeed! The Lord has a much better and more impressive way for us to enter into covenant with Him. Baptism by immersion for the remission of sins is the formality of entering into the covenant. We do not need to sign it with pen and ink. We do not need to go before a notary public or a justice of the peace. But when we enter into the waters of baptism, we go in company with a servant of the Lord who has been commissioned of Jesus Christ to perform that sacred ordinance. In performing this ceremony the duly authorized servant of God will take the candidate's hands into his left hand, and raise his right hand to the square, saying this:

Having been commissioned of Jesus Christ I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

He then immerses the convert in the water in the likeness of the burial of our Lord and Savior who died upon the Cross, and then raises him up out of this watery grave in the likeness of His glorious resurrection. What could be more impressive than this?

This is the formality of entering into the covenant with God. And those who do thus enter into that covenant do so with a full understanding that they are to keep his holy commandments, that they are to walk in the light, that they are to "do all things whatsoever the Lord their God shall command them." Brother George F. Richards in his conference talk referred to a certain event that took place in the heavens before the world was made. It was here, in Heaven, that the covenant was first made. This is undoubtedly the circumstance to which the Lord referred when he asked his servant Job: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. . . . When the morning stars sang together and all the sons of God shouted for joy." (Job 38:4-7.)

This event was made known unto Abraham in a glorious revelation which I find recorded in the Book of Abraham—Let me quote:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among

those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. (Abr. 3:22-26.)

In these paragraphs the terms, and obligations required of us as the children of God, and the glorious promises or agreement which the Lord makes if we will only do our part are clearly stated. This covenant relates to both estates. We who now live upon the earth, or ever have lived upon it, or ever will live upon it in bodies of flesh and bone have kept our first estate in heaven before our coming to live upon the earth, and hence we have been added upon, or in other words there have been or will be added to our immortal spirits these bodies of flesh and bone, and although we shall all surely die we shall all be made alive again, and thus the Lord fulfills his agreement to all who keep their first estate. God keeps his covenant.

What concerns us now, however, relates to our present or mortal life, our second estate, wherein we are to be proven the second time, and if we enter into this covenant or agreement with the Lord through the holy waters of baptisms and keep it inviolate, then the Lord is bound under the terms of the covenant to add glory upon our heads for ever and ever. This means a never ending glory in the Celestial Kingdom—the power of eternal increase—to become the sons and daughters of God, and heirs of God, even joint heirs with Jesus Christ, and with him to inherit all things that the Father hath.

In this revelation we see just why the children of Abraham are known as the chosen people of God, for Abraham was one of the great and noble ones among God's spirit children—one of the Morning Stars that sang together and was chosen before he was born.

The carrying out of this Covenant involved the creation of this planet and the sending of someone with almighty power to create the earth and establish the covenant with the children of men in all the various dispensations of this world's career. And the Lord said:

"Who shall I send?"

"And one answered like unto the Son of Man, Here am I. Send me."

And He also said: "Father, thy will be done and the glory be thine forever."

This was our Lord and Savior, Jesus Christ, the First Born in the spirit.

And another one arose, a mighty spirit, but an evil one, and he said: "Here am I. Send me. I will be thy son, and I will redeem all man-

kind, that one soul shall not be lost. And surely I will do it. Therefore give me thine honor." This was Lucifer, or Satan, or the Devil, as he is severally known.

He proposed to abolish the free agency of man. He proposed to save every soul, no matter what they might do. And he arrogated unto himself the honor which belongs to God alone. And when God said: "I will send the first," Satan became angry and rebelled against God and many followed after him, even one-third of the hosts of heaven.

Here, then, is a very comprehensive and satisfying explanation of the everlasting covenant—first made in heaven before the world was made and then established on the earth in each dispensation of God's providence beginning with Adam after his expulsion from the Garden of Eden.

The two parts in this everlasting covenant are made so plain that "the wayfaring men though fools shall not err therein." (Isa. 35:8.) Namely:

First: Our part is to do all things whatsoever the Lord, our God, shall command us. In other words, keep his commandments. This we can do and the Lord expects us to do it.

Second: The Lord's part is to add glory upon our heads forever and ever if we do our part.

In other words, it means salvation. We cannot save ourselves. All this is the Lord's part in the everlasting covenant.

It will therefore be seen that our souls must needs be sanctified from all unrighteousness that they "may be prepared for Celestial glory." (D. & C. 88:18.) Obedience to the Gospel of Jesus Christ provides the necessary preparation and if we render this obedience by "doing all things whatsoever the Lord our God commands then he is bound under the terms of the everlasting covenant" to save us and bring us back to God. All this, of course, we are utterly unable to do. All we can do about it is to prepare ourselves to receive it. Hence we need a Savior.

Salvation in the presence of God comes to persons as a gift of God to those who keep their second estate. May the Lord help us, then, to be faithful in our second estate by keeping his commandments, by walking in the light, and by so living that we may call down his blessings upon our heads, I pray, in the name of Jesus, Amen.

The Choir sang an anthem, "The Lord's Prayer."

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

THE ARTICLES OF FAITH

Ninety-six years ago, the editor of a Chicago paper asked the Prophet Joseph Smith for a brief sketch of the history and beliefs of the Church he had founded. The Prophet complied. His statement of beliefs he compressed into thirteen one-sentence paragraphs, except for