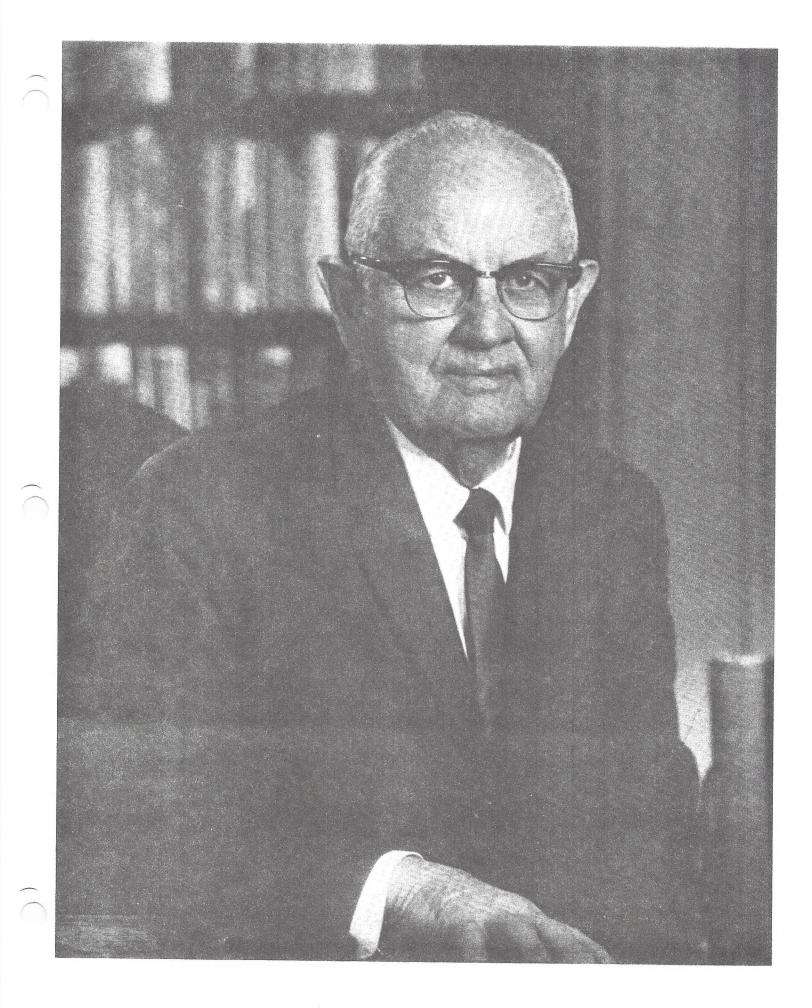


#### SAMME II LIPPANAS

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# PRESIDENT SPENCER W. KIMBALL: NO ORDINARY MAN

By Elder Boyd K. Packer (Ensign, March, 1974)

President Kimball once said, "What mother, looking down with tenderness upon her chubby infant does not envision her child as the president of the Church or the leader of her nation! As he is nestled in her arms, she sees him a statesman, a leader, a prophet. Some dreams do come true! One mother gives us a Shakespeare, another a Michelangelo, and another an Abraham Lincoln, and still another a Joseph Smith.

When theologians are reeling and stumbling, when lips are pretending and hearts are wandering, and people are 'running to and fro, seeking the word of the Lord and cannot find it'--when clouds of error need dissipating and spiritual darkness needs penetrating and heavens need opening, a little infant is born." (Conference address, April 4, 1960.)

And so came Spencer Wooley Kimball. The Lord had managed those humble beginnings. He was not just preparing a businessman, nor a civic leader, nor a speaker, nor a poet, nor a musician, nor a teacher—though he would be all of these. He was preparing a father, a patriarch for his family, an apostle and prophet, and a president for His Church.

There were testings along the way. Examinations in courage and patience, that few would have passed. As a little lad he suffered a facial paralysis that yielded only to the administrations of the priesthood. On one occasion he nearly drowned but was revived.

When he was 11 years old, his mother who was expecting the 12th child was not doing well, and was taken by his father to Salt Lake City where better medical attention was available.

One day the word came to the little school that the Kimball children were wanted at home. Little Spencer came running from his classroom to meet his brothers and sisters in the hall. They all raced home, there to find Bishop Moody. He gathered them all into his arms and then with a voice full of love and anguish said, "Your mama has died." (Later would come a loving stepmother).

When he was 13, as a motherless boy, he contracted typhoid and for weeks lay at the point of death. Smallpox followed; and there were other trials and there was other suffering, some known to a few, and some known to none but him.

After his call to the Twelve he suffered a series of heart attacks. The doctors said that he must rest. He wanted to be with his beloved Indians. Brother Golden R. Buchanan took him to the camp of Brother and Sister Polacca, high in the pines of Arizona, and there he stayed during the weeks until his heart mended and his strength returned.

One morning he was missing from camp. When he did not return for breakfast, Brother Polacca and other Indian friends began to search. They found him several miles from camp, sitting beneath a large pine tree with his Bible open to the last chapter of the Gospel of John. In answer to their worried looks, he said, "Six years ago today I was called to be an Apostle of the Lord Jesus Christ. And I just wanted to spend the day with Him whose witness I am."

His heart problems recurred, but did not slow him down for long.

In 1957 throat problems developed, to be diagnosed as cancer of the throat and of the vocal cords. This, perhaps, was to be his Gethsemane.

He went East for the operating. Elder Harold B. Lee was there. As he was prepared for surgery he agonized over the ominous possibilities, telling the Lord that he did now see how he could live without a voice, for his voice to preach and to speak was his ministry.

"This is no ordinary man you're operating on," Elder Lee told the surgeon. From the blessings and the prayers, an operation a bit less radical than the doctor recommended was performed.

There was a long period of recuperation and preparation. The voice was all but gone, but a new one took its place. A quiet, persuasive, mellow voice, an acquired voice, an appealing voice, a voice that is loved by the Latter-day Saints.

In the intervening time he could work. During interviews he tapped out on the typewriter answers to questions and spent his time at the office.

Then came the test. Could he speak? Could he preach?

He went back home for his maiden speech. He went back to  $\underline{\text{the}}$  valley. Anyone close to him knows it is not a valley, it is  $\underline{\text{the}}$  valley. There, in a conference of the St. Joseph Stake, accompanied by his beloved associate from Arizona, Elder Delbert L. Stapley, he stood at the pulpit.

"I have come back here," he said, "to be among my own people. In this valley I presided as stake president." Perhaps he thought that should he fail, here he would be among those who loved him most and would understand.

There was a great outpouring of love. The tension of this dramatic moment was broken when he continued, "I must tell you what has happened to me. I went away to the East, and while there I fell among cutthroats..." After that it didn't matter what he said. Elder Kimball was back!

On another occasion while going to a conference in Arizona, his car slid off an icy dugway in the Kaibab Forest, rolled down the mountain-side over large boulders, and landed on a wood road below. The wood road providentially provided immediate access. Sister Kimball was seriously injured and was taken to the hospital in Kanab. After seeing to her needs, and with her urging, Elder Kimball boarded a bus to attend the conference.

When throat problems reocurred, he underwent treatment, almost between appointments in his office.

He had Bell's palsy for several weeks with the drooping muscles in his face.

Two years ago his doctors advised heart surgery to correct the early damage to his heart. His associates remember the agony of his decision. What would the outcome be? The doctors shook their heads, for there were no statistics on 77-year-old men undergoing open heart surgery for such major repair.

But again, this was no ordinary man the doctors were operating on, and the surgeon sought a blessing under the hands of President Harold B. Lee. "A composite of two procedures at once made it one of the most risky and complex operations ever done," said his surgeon.

There have been many more experiences, but these are representative of the obstacles and challenges he has overcome. In all of this there has been a remarkable patience and absence of complaint. He has kept his discouragement to himself and would not miss an appointment.

Those closely associated with him have seen that these problems have had some effect on his working habits, best characterized by a quote from one of the Twelve who said, "Yes, President Kimball isn't himself. He's cut down from 18 to 17 1/2 hours of work each day."

Happily his surgeon recently reported, "In a complete assessment of your general physical status, all of our findings were indicative of superb structure and function of your body. No individual has ever been called to preside over the Church with such thorough medical preparation and examination prior to his ordination...Your body is strong; your heart is better than it has been for years, and....by all our finite ability to predict, you may consider this new assignment without undue anxiety about your health."

President Kimball himself is an experienced surgeon of sorts. Not a doctor of medicine, but a doctor of spiritual well-being. Many a moral cancer has been excised, many a blemish of character has been removed, many a spiritual illness of one kind or another has been cured through his efforts. Some on the verge of spiritual oblivion have been rescued by him. He has written a book — literally years in preparation — "The Miracle of Forgiveness". Many have been protected by the counsel he has written. Countless others have been inspired to set their lives in order and have experienced that miracle.

There have been other trials too, greater far than those we have mentioned, too sacred to publish, but he has told his Brethren of the Twelve.

On two occasions, each time when he was on assignments to stake quarterly conference, and each time not related to problems incident to the conference, there was unleashed against him the very might of the adversary. He endured during those hours, not to be recorded here, something akin to what his grandfather had experienced when, as an Apostle of the Lord, he opened the work in England, something not unlike the Prophet Joseph experienced as he first knelt in the Grove.

These trials have made him humbly dependent upon the power of the Lord. To pray with Spencer W. Kimball is an experience!

All of the testing has not robbed him of his sense of humor. He is obviously a very happy man. When you travel with him there is many a chuckle. He makes those around him happy. His abundant humor is always in good taste.

On one occasion he was returning from Canada with one of his associates. The stewardess on the flight offered them all kinds of refreshments that are not proper for Latter-day Saints. After failing with coffee, tea, and alcoholic beverages, she asked, with some concern, "Isn't there anything I could get for you?"

"I would like some lemonade, if you have some," President Kimball replied.

"I'm sorry," she said, "We don't have any aboard."

She turned to go down the aisle and then no doubt remembered that lemon slices are often served with alcoholic beverages. She had some lemons aboard, for she turned and said, "But perhaps I could squeeze you a little."

Brother Kimball threw up his arms as a barrier and in an expression of mock concern replied, "Don't you touch me!"

He is happy and positive and always reassuring to be around. His handshake is hearty and warm and sincere, and he is ever alert to reach out to those who otherwise might be overlooked or ignored. Those who meet him for the first time are impressed at once with his courtesy.

A very visible characteristic of President Spencer W. Kimball is his penchant for hard work. When introducing the Welfare Program, the First Presidency declared, "Work is to be re-enthroned as a ruling principle in the lives of our Church membership." He loves to work.

The blessing of work has been a principal characteristic of Spencer W. Kimball from the early days of his life. His father, a very meticulous and orderly man, wanted everything kept "just so." The fences should be painted, the yard should be kept in order. The harnesses well-oiled. The brass polished. This was not a well-to-do family, but a family with a father busy as a stake president trying to support a large family. The cow and the vegetable garden were important.

The children were not without opportunity to play, but work was a governing principle in the household.

He said on one occasion, "There was never a new staple or a new strand of wire. It was always fix the fence with what there was, to put it together again somehow so that it would hold."

As a boy, as boys will, he wondered at the unending incessant toil necessary to make a living. And, as boys will, he thought how free he would feel when he got away from the farm and all the work involved.

Then came the day, years later, when as a young businessman, prospering perhaps a little, he was able to have a farm of his own. And he has told of the day that he walked out, took a handful of soil and as it sifted through his fingers he reverently said to himself, "this is my land." Then he knew how much he loved the soil, what it meant to him in his life.

The family and the friends and associates of President Kimball know that he is never still. There has always been a restlessness about him to be getting things done. He is up early and works long hours and gets a little rest along the way. A time or two each day he will stretch out on the floor -- perhaps in the bishop's office or the high council room if he is at a conference -- and sleep for ten minutes. He bounces back with renewed energy to continue his thorough, detailed work.

I passed them on the highway once, up near the Idaho border. They were heading north to conference. Sister Kimball was driving, with Brother Kimball in the back seat, his little typewriter in its accustomed place on his lap, papers on either side of him, for this was an opportunity to work, to do more to help others. This mobile office, as those who have traveled with him know, is characteristic of his dedication to work.

Where does he get the strength? Most of the sources are available to anyone -- but one source, available to him alone, can be said in a word -- Camilla.

Camilla Eyring came to teach at the academy in Thatcher, Arizona, and Spencer was attracted to the lovely girl from the colonies in Mexico. With her family she came out of Mexico in the exodus, fleeing before the armies of Pancho Villa. She had been encouraged by her parents to seek an education and with limited means she had gone to Brigham Young University. She was attracted to the clean-cut, well framed young man, with his alert sense of humor, his sharp mind, with some music in his soul. There was what would have to be described as a whirlwind courtship. In a matter of weeks they knew they were right for one another. There began a companionship that will last through the eternities.

Sister Kimball is a remarkable woman. She is a woman of intelligence and culture and strength. But that is another story, an account that by all means ought to be written and printed and read.

The family is the center of all that is important to President Kimball. President and Sister Kimball have four children. They desired to have more, but that frail footpath of life over which spirits must cross into mortality is often beset with obstacles. It is sometimes very difficult and occasionally not possible to invite a spirit to cross it.

They are grateful for their children. Their three sons have served on missions, their four children have married in the temple. There are now 27 grandchildren and 11 great grandchildren. Like all parents, President and Sister Kimball pray constantly over their family. Conscious that each is an individual spirit, each with his agency, they are attentive and concerned as father and mother, grandfather and grandmother, and great-grandfather and great-grandmother.

Typical of the concern of Brother and Sister Kimball for their children was the challenge they faced when Eddie was stricken with polio. Their home was in Safford, Arizona. At that time the treatment available was in California. The Kimballs came to know the road between Safford and Los Angeles in intimate detail, for they drove it time, after time, after time. There were the operations and the trips back for checkups, for therapy. There were trips for further treatment, some of them disguised as family vacations. Always they were trying to make the best of what would come under the ordinary heading of trouble. But there were no complaints about the pressures of travel and the financial burden, for this was their boy.

President Spencer W. Kimball is a poet. His sermons, prepared with great labor, are lyrical and beautiful and powerful. Yet their power is not in their prose, but in the preaching. It has been said that a poet is next to a prophet. In President Kimball we find a prophet who is a poet.

Perhaps this gift came from his illustrious grandfather, of whom it was said, "A lover of choice language, he was, and, when loftily inspired, a user of much that was beautiful and sublime. A never-failing fountain of poetic thought and imagery." ("Life of Heber C. Kimball", 1967.)

Consider a sample or two, a few nuggets only, from a gold mine of strength and power in his sermons. In a sermon on the Book of Mormon, we find this:

"Across the stage of this drama of life through the ages, marched actors in exotic, colorful costumes from the blood-painted nudity of the warrier to the lavish, ornamented pageantry of royal courts—some actors loathsome and degraded, others so near perfection that they conversed with angels and with God. There are the sowers and reapers, the artisans, the engineers, the traders, and the toilers, the rake in his debauchery, the alcoholic with his liquor, the pervert rotting in his sex, the warrior in his armor, the missionary on his knees. This dramatic story is one of the greatest every played by man." (Conference address, April 6, 1963.)

In a sermon on tithing, these paragraphs:

"I saw him lying in his death among luxurious furnishings in a palatial home. His had been a vast estate. And I folded his arms upon his breast, and drew down the little curtains over his eyes. I spoke at his funeral, and I followed the cortege from the good piece of earth he had claimed to his grave, a tiny, oblong area the length of a tall man, the width of a heavy one.

"Yesterday I saw that same estate, yellow in grain, green in lucerne, white in cotton, seemingly unmindful of him who had claimed it. Oh, puny man, see the busy ant moving the sands of the sea." (Conference address, April, 1968.)

And who could forget his description of Berlin following the war:

"We went to Europe," he said, "without a camera--the only persons in Europe, I think, who did not have a camera."

And so he recorded his impressions with his pen. From his journal:

Friday, August 26, 1955:

Ten years now since the world war tragedy!
Here were fences around the former grand estates
Wire fences,
Rusty fences,
Wind-blown rotting fences,
Proud, haughty fences leveled in humiliation.

Metal gates hanging unkept; creaking hinges.

Naked walls, irregular walls, pock-marked walls, and weeds growing from their toothlike stabbing jaggedness;

Green ivy trying hard to cover the nakedness of walls-gaping--absent walls but with scores of broken bricks still indicating where
Chipped walls,

Grass atop the jagged walls holding brave little flowers struggling for existence.

There were windows, too many windows, cold, open windows, open to storm and sky
Boarded-up windows,
Bricked-up windows,
Glassless windows.

There were jagged chimneys piercing skys, Iron bedsteads hanging from chimneys, Plumbing pipes reaching into space like dragons' claws.

Here were trees-limbless trees except for new growth,
Tall trees leaning, branches all one side,
Amputated limbs and trunks, but not with saw.
Jagged arms pointing at--at whom are they pointing?
Vines climbing naked trunks to cover broken limbs and torn and battered trees.

Small trees, ragged shrubs growing from the rubble where once were pianos, rugs and pictures;
Trees growing untended
Vines climbing and spreading to cover ugliness.
Nature trying to sweeten sourness.

Grotesque figures standing out against the sky,
pointing into space like accusing hands and fingers.
Empty pools,
Broken swimming pools, a reminder of leisure and
luxury of forgotten rich.
Twisted steel,
Arches without buildings,
Doorways without walls
Porches and doorways, nothing else, porches and doorways.
Sagging floors.
Ceilings of splintered wood, shattered plaster
hanging like cobwebs.

Excavations like graves,
Excavations which are graves—
Excavations where rodents play and insects find their homes.

VIII - 7

Proud estates, quarter blocks, ghost yards, spectre houses, all so still.

Silence, silence, deathly silence

No playful shouts, no children laugh.

Silent walls, silent houses, silent blocks, silent death.

Bricks are here—

Broken bricks,

Pulverized bricks,

Piled up bricks, covering bones of humans never found.

Rubble, rubble, rubble,
Foundations are up-ended,
Rotting wood,
Twisted steel,
Destruction, devastation, desolation,
Broken fountains,
Shattered statues,
Creaking shutters,
Rusty mail boxes,
Rustiness!
Ugliness!
Jaggedness!
Screaming jaggedness!

Unmolested squirrels scampering, Tiny birds twittering To bring back life to deadness.

Walls, chimneys, trees, grotesque writhing apparations! Persons? Things? Dragons? Disfigured, deformed things Slumped in misery and shame.

(Conference address, October 1, 1955.)

And there are many other sermons: Obedience, Broken Power Lines, Hidden Wedges, Tragedy or Destiny -- Inspiration pouring through a man with a gift and the spirit to sustain it.

Many of his sermons over the years have been about the Lamanites. A concern for them has dominated his ministry.

The Prophet Joseph Smith recorded, "....the title-page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated....Said title page is not by any means a modern composition, either of mine or of any other man who has lived or does live in this generation." (History of the Church, Vol. I, p. 71.)

The title page declares:

"Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites -- Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile."

No man in this dispensation has done more to see that the message of the Book of Mormon gets to the Lamanites than has Spencer W. Kimball.

No man has worked with greater zeal that "they may know the covenants of the Lord, that they are not cast off forever--. (Book of Mormon, title page.)

There are more than 60 million people of Lamanite extraction. It is no accident that the Church now prospers among them in Mexico, Central and South America, in the islands of the sea, and among the indian tribes of North America. President Kimball, all of his life as an apostle, has restlessly urged and encouraged and pressed the work among them.

"I do not know when I began to love the children of Lehi. It may have come to me at birth, because those years preceding and after I was born, were spent by my father on missions among the Indians in Indian territory. He was president of the mission. This love may have come in those first years of my childhood, when my father used to sing the Indian chants to us children and show us souvenirs from and pictures of, his Indian friends. It may have come from my patriarchal blessing which was given to me by Patriarch Samuel Claridge, when I was nine years of age. One line of the blessing reads:

"'You will preach the gospel to many people, but more especially to the Lamanites, for the Lord will bless you with the gift of language and power to portray before that people, the gospel in great plainness. You will see them organized and be prepared to stand as the bulwark "round this people".'

I do not know when my appreciation for them came, but I have always had a sympathetic heart for the sons and daughters of Lehi." (Conference address April 6, 1947.)

On September 13, 1946, President Kimball recorded the following in his journal:

"I went down to the office of President George Albert Smith at his request....relative to the Indians. We talked about the Navajos in the mission. He then said, 'Now I want you to look after the Indians - they have been neglected. You watch all the Indians. I want you to have charge and look after all the Indians in all the world and this includes those in the Islands also.'

"I told him I would do my best. I told him that this commission given me twice before, fulfilled my patriarchal blessing literally. .... He indicated that he wished me to lead this committee in a vigorous program for all the Indians in all the world."

In Brother Kimball's mind this burden was easy and the yoke was light, for this would be a labor of love.

He has often spoken of Moroni, who wandered alone, having custody of the records prepared by his father, Mormon.

"I make not myself known to the Lamanites lest they should destroy me....  $\label{eq:less_should}$ 

"Wherefore, I wander whithersoever I can for the safety of mine own life." (Moro. 1:1,3.)

In spite of the fact that they were seeking his life, Moroni continued:

"I write a few more things....that perhaps they may be of worth unto my brethren, the Lamanites, in some future day, according to the will of the Lord." (Moro. 1:4,)

There follows the only treatise in the Book of Mormon on Church government. The chapters that follow explain the bestowal of the Holy Ghost, the ordination of priests and teachers, the mode of administering the sacrament, the conditions and mode of baptism, and church discipline. All of this, addressed to the Lamanites.

President Kimball has worked unceasingly and unrelentingly for them. As Moroni of old, he has sought to "cause my church to be established among them." (D&C 28:8.)

As Moroni concluded his writing he again addressed his words to the Lamanites:

"Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites." (Moro. 10:1.)

There follows the great declaration, applying perhaps to all, but, as most have overlooked, addressed "to the Lamanites."

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

If there is one golden thread characteristic of the ministry of Spencer W. Kimball, it is his love for, and his ministry among the Lamanites.

To enter President Kimball's office is to see the momentos of his travels among them. A sioux headdress, given when he was adopted into the tribe and given a name. The painting of a Hopi man. Another of a Chilean Indian. The wooden doll, lovingly carved and dressed by little Sister Two Dogs at Pine Ridge, South Dakota. The carved plaques of the Amazon Indians. The bow and arrow from another tribe. The beautiful carved figures of a Bolivian Indian man and woman. And momentos from the islands of the sea.

The Indian name he was given is Washte-Ho-Wamblee. The literal translation is: "Good voice eagle." And, as he was told by his Lamanite brethren, it means: He who flies across the world lifting his voice to bring good tidings of truth.

This is no ordinary man who presides over The Church of Jesus Christ of Latter-day Saints. The day he was ordained an apostle he became a different man, a special witness of the Lord Jesus Christ as those in ancient times.

"He went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, he called unto Him His disciples; and of them he chose twelve, whom also he named apostles." (Luke 6:12-13.)

In that day He called them: Peter, James, John, Andrew, Philip, Bartholomew, and the others, to stand as special witnesses of Him.

In this day He has called them: Spencer, Nathan, Marion, Ezra, Mark, Delbert, and the others -- Apostles of the Lord Jesus Christ. Men possessing the same authority, sustained by the same witness as those He ordained in former days.

The Lord Himself is the Head of His Church. Spencer W. Kimball, a prophet, seer and revelator, is its president. As one among those who know him very well and who love him very much; as one who shares in that special witness, I testify to that.

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Don't think the work has been done.

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A happy family is but an earlier heaven.

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A problem defined is ½ solved.

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Prayer works when we do.

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Procrastination is the thief of time.

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I will not be a creature of circumstances, but a creator of circumstances.

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The Lord is never frantic.

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All learning is self learning.

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Hell is the place where the man you could have been comes face to face with the man you are.

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Your task, to build a better world, God said; I answered, How?
This world is such a large vast place, So complicated now,
And I so small and useless am,
There's nothing I can do.
But God in all his wisdom said,
Just build a better you.

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#### THE PERSONAL COMMITMENT

#### BY REED H. BRADFORD

Have you ever had an experience have such meaning to you that it changed the course of your whole life? I had such an experience and the memory of it is as clear to me now as it was that day twenty-five years ago when it happened.

I was walking along the streets of a beautiful little town in Germany. It was Maytime and the fragrance of lilacs was everywhere. It seemed so good to be alive. Oh, I admit that there were some things troubling me. Take that first meeting in the office of the mission president in which he asked us all why we had come on a Mission. Someone replied that he'd always admired the German people and wanted to learn their language and absorb some of their culture. A humble farm boy was of the opinion that it was his duty to come since his bishop and President Grant had personally called him. What kept bothering me was the look on the face of the mission president after each person had finished speaking. For some reason it seemed to me that he was disappointed and, yes, even a little hurt. But I didn't know why.

Then there was the tracting problem. My companion, as part of my orientation, had shown me the mission statistics. "We've got to average at least three hours a day tracting, or we'll be getting a letter from the Mission Office," He said. I didn't want any such letter, but it wasn't easy to spend those hours, what with most people slamming doors in your face and you unable to speak German very well.

But this morning I shoved such problems into the back of my mind. It was spring and I felt good. Suddenly however, I heard a loud voice coming from somewhere in the near vicinity. At first I couldn't tell from whence it came, but looking more closely I saw a huge crowd of people all standing in formation. I surmized that they were listening to a speech broadcast over the radio. Approaching the crowd I asked a man what this was all about. "Don't you know," he said, "that this is Labor Day and that everyone who works gathers to listen to the Feuhrer's instructions?" I was about to reply that I hadn't known about this when suddenly the voice from the loud-speaker shouted, "Hail Hitler," and everyone directed his gaze to a Swastika flying from a flagpole and gave the Nazi salute. I realized immediately that I was in an embarrassing position. To salute or not to salute, that was the question. I had only a couple of seconds to make this decision, but for my own reason, I decided against it.

The events of the next few minutes happened quickly and violently. To begin with, two men asked me why I had failed to raise my hand. In my best German, I explained that I was not a citizen but was representing an organization whose principles and aims were in some respects quite different from those espoused by Adolf Hitler. I was about to say something more when the next thing I knew I was trying to pick myself up off the ground. Someone had struck me, and as I looked up I saw some of the most hateful human beings I'd ever seen, all staring down at me. They were about to renew the attack when someone shouted: "He's no German; he's an American." For some reason they ceased beating me but dragged me away from the crowd. After finding out where I lived they took me home and everyone left except one man in plain clothes who I later discovered was the district leader of the Gestapo, or Secret Police. "You stupid moron!" he shouted. "How dare you insult the greatest man living, the Feuhrer of the German people, the one who will one day conquer the world! Why have you come here anyway?"

He told me many other things, but they are unimportant. What was important was that ringing question: Why have you come here anyway? It was the same question our Mission President had asked in that first meeting.

My soul was in a turmoil and no amount of lilacs or brightness of the sunshine could calm it. Why had I come?

Over and over again I sought the answer and gradually, like a fog lifting from the marshes, things began to clear. I discovered that those reasons we'd given the Mission President weren't good enough. The great reason, the one that should have been central to everything we did, was to bring souls to an understanding of His Way of Life. But how was one to be sure that His Way was as good or better than some other ways? We'd always assumed that it was better but how was one to know? Somehow I'd have to find out.

I remember reading that verse in St. John in which he said: "If any man will do His will, he shall  $\frac{\text{know}}{\text{It}}$  of the doctrine, whether it be of God, or whether I speak of myself." It came to us clearly that if one wanted to do His will, he would have to discover what it was. I now began to read the Scriptures with the same zeal and desire I'd read David Copperfield as a child. And as I began to understand them, I tried to make them part of my life. It was no perfect performance, but something important was taking place from within, for example: I must have listened to the prayer on the Sacrament hundreds of times, but now it had a new meaning for me. Certain parts of it even bothered me because I knew I had not been worthy to take upon me the Name of His Son. But I realized that in a sense, since I was a member of His Church, I did represent Him and that I ought to represent Him honestly and well.

In a way I suppose you could say I had been born again. So many things were taking on new meanings. I am no longer tracting those many hours in order to have my name high on the list in the Mission Office. I had found a better reason to tract. Gerhardt, my wonderful young friend whose life characterized His principles as well as any I know, and who was killed in a tank going through the Maginot line, said it was the "personal commitment" to Him, His principles, and His church, that brought this new understanding and the peace that "surpasseth all understanding." He was right. I discovered that His way of life brought not just temporary satisfactions, but the most intensive, extensive, and permanent satisfactions I had ever known.

As I came to say "good-bye" to our Mission President before sailing for America there came a wonderful radiance into his face as he listened to my story. "Your mission is just beginning," he said. This time I knew what he meant.

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Triumph is try with a little umph.

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Begin with the end in mind.

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The Lord's pay comes from doing the Lord's work in the Lord's way.

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Human beings can alter their lives by altering their attitudes.

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The right motive gives a reason but the wrong motive gives an excuse.

#### THE POWER OF THE PRIESTHOOD

The Priesthood of God is the great supreme, legal authority that governs the inhabitants of all redeemed and glorified worlds. In it is included all power to create worlds, to ordain fixed and permanent laws for the regulation of the materials in all their varied operations, whether acting as particles, as masses, as worlds, or as clusters of worlds. It is that power that formed the minerals, the vegetables, and the animals in all their infinite varieties which exist upon our globe. It is that authority that reveals laws for the government of intelligent beings—that rewards the obedient and punishes the disobedient—that ordains principalities, powers and kingdoms to carry out its righteous administrations throughout all dominions.

Pratt, Orson, <u>Masterful Discourses and Writings of Orson Pratt,</u> Salt Lake City, Bookcraft, Inc., p. 316.

#### A POWERFUL CIRCLE

LOVE YOURSELF AND YOU HAVE THE FREEDOM
TO TURN FROM YOURSELF AND HELP OTHERS: THEY
GIVE LOVE AND INTEREST BACK, WHICH MAKES YOU
FEEL MORE WORTHWHILE: AND THE WHOLE ACCUMULATION
OF RESPONSES FORMS....

Joey entered the room, looked carefully around, strung out a long electric cord, and "Plugged" himself into the electric socket. He needed power in order to eat and digest his food. The electric cord which ran from the wall socket to Joey was imaginary, real only to him. It was so real for him, though, that the staff of the institution were careful to step over the imaginary wire so as not to trip.

Joey was a mechanical boy. He had been rejected by his mother before birth and abandoned afterwards. As an infant his world had been full of pain and suffering. There was no order, no predictability, no consistency, and no love. He could never depend upon his mother when he was uncomfortable or frightened.

Somehow he sensed that machines cannot be hurt. Rejecting his painful, unstable humanity, Joey entered the cold, impersonal, unfeeling, automatic world of machines. Once there he felt secure, insulated from all human contact. He would not let others love him and he could not love himself.

Years later, after an intensive period of treatment, Joey wrote a slogan for one of the floats in the Memorial Day parade at the institution: "Feelings are more important than anything under the sun." Feelings, Joey had learned, are what makes us human.

#### TWO POWERFUL CIRCLES

In many ways our feelings about ourselves make us the kind of persons we are. When I feel reasonably comfortable with myself, when I feel that I am healthy, worthwhile, and productive, then I can spend less energy on myself and my own problems. Instead of turning inward I can turn outward toward others. When I do this, then others respond to me with interest and concern. This, in turn, makes me feel even more secure and worthwhile. It is a powerful circle: I love myself, which permits me the freedom to turn outward towards others; when I do this, responses of love and interest are directed to me from others; and these responses make me feel even more secure and worthwhile!

Basic feelings 7 of Self-worth

Responses of caring and loving from others toward me. Turning outward with love and concern for others.

Seen by others as caring and loving.

#### FIGURE II

Basic feelings of unworthiness

Negative reactions from others

Turning Inward: Concern about me and my problems.

Seen by others as Selfish and disinterested.

These negative messages strengthen my original unpleasant feelings about myself. How can we break the second circle and change it so that it becomes more like the first? How can we increase our sense of worth?

#### ACCENTUATE THE POSITIVE

Those of us who are blessed with essentially positive feelings about ourselves tend to emphasize them and thereby increase them. Those who have predominantly negative feelings tend to emphasize those. As the song of several years ago suggested we need to "accentuate the positive--eliminate the negative."

How can we do this? One way is to ask others who know us well to write down those things that they see as our personal strengths. We all have such strengths. It would be a mistake to equate personal strengths with such talents or skills as playing the piano, singing, or solving puzzles. The idea of personal strength is much broader. Being kind to our children's friends, helping motorists in trouble, arriving on time for church meetings—these all show personal strengths. Tell your friends to make a list, forgetting the negative things about you for the present, and just focusing upon those things that make you productive, attractive, and helpful. Then make your own list. By comparing your list with theirs, you may become aware of some strengths you had not thought of.

Another way to break the vicious circle of unlovability is to be lovable. It almost sounds too simple—but people love others who are lovable. How does one become lovable? By putting himself into the background and genuinely expressing love and concern for others. Mary cannot help caring for Sally, if Sally really cares for Mary. And because of the law of reciprocity in human relationships—people who are loved by others love themselves——Sally, loving Mary, will also come to think more of herself.

It isn't easy to begin caring for others. To break the circle of self-abasement and self-preoccupation is difficult. But by beginning, even though it seems unnatural or awkward, you can gather for yourself the rewards of love; love returned from others.

#### BE AWARE THAT GOD LOVES YOU

Finally, a legitimate way to increase your self-esteem is to become aware that God loves you as you are at this moment, What you have done in the past in no way diminishes His love for you. It is unconditional love; there are no ifs or buts attached.

An acquaintance told me once about the over-whelming sense of relief and freedom that flowed over her when, as part of her patriarchal blessing, she was told that God loved her. She was able to feel more comfortable about herself because she felt worthwhile and accepted. Since God loves you for what you are, you are a lovable person. And since you are lovable you can accept yourself—you are a worthwhile person.

This does not mean that you have no sins or weaknesses, or that you have arrived at perfection. It means that you have arrived at a point where you can begin to change and become more like your ideal. The energy formerly used in maintaining an image or trying to convince others that you were worthy of love can now be used more productively. You no longer feel the need to defend yourself so vigorously.

To care for others, you must first care for yourself. If your feelings about yourself are largely negative, you can change them by asking for help from those who care for you and by realizing that your Heavenly Father loves you unconditionally.

THE INSTRUCTOR by Joseph C. Gentley, November 1969

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Quality isn't accidental, it is always the result of intelligent effort.

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On the other hand, keeping in mind our daily vocations, the man who tills the soil, garners his fruit, increases his flocks and his herds, having in mind making better the world in which he lives, desiring to contribute to the happiness of his family and his fellows, and who does all things for the glory of God, will, to the extent that he denies himself for these ideals, develop his spirituality. Indeed, only to the extent that he does this will he rise above the plane of the animal world.

David O. McKay, "Somthing Higher than Self."

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#### MANAGING TIME WISELY

#### By ELDER NEAL A. MAXWELL

The management of time is really the management of self. "As if you could kill time without injuring eternity," said Thoreau. "We live in deeds, not years." (P.J. Bailey)

We use time wisely or it uses us. The essence of agency is (as much as possible) to "act for" ourselves and not to be "acted upon" by men, mood, and circumstance. There will always be more to do than we can do, so our impact must be selective. Seventy percent of our waking hours are spent in communication. It is here where the greatest "savings" in time can be made.

#### SOME HELPFUL HINTS

- 1. High quality time spent at the "front end" of a task usually saves time later. A wise man said, "Stay a little, that we may make an end the sooner." (Bacon)
- 2. Take 30 minutes a month to list the major time demands you anticipate.
- 3. Take 30 minutes a month to reflect on "What are the ways in which I could fail?"
- 4. Be honest with yourself about what your real goals and objectives are for any given period of time. Be honest about the things you can do something about and those you cannot.
- 5. Keep a list of such goals and tasks for the satisfaction of crossing them off when done, as well as for reminder purposes.
- 6. When you get an unexpected gift of time, use 2 minutes of it to ask yourself "What is the best use of this time I can make?"
- 7. Preserve a significant piece of "time territory" for self-renewal.
- 8. "To everything there is a season..." reflects on "when" certain tasks should be done, as well as "how."
- 9. Take a few minutes periodically to report your expectations to those who need to know. This will reduce misunderstandings about how they and you are "spending" time.
- 10. In communications, ask courteously for clarification to avoid spending time "circling" a problem.
- 11. Sometimes you can "short cut" by asking, "What is your recommendation?"
- 12. Sometimes another "short cut" is to ask the recommender what the defects are in his recommendations.
- 13. Help others to avoid imposing ineffeciently on your time, in order to save time for them when they really need you.
- 14. Write ideas and thoughts down and put them in a place where you can "age," rather than hoping you will "rediscover" these ideas.

- 15. Be like a radar scope that sweeps the horizon to identify challenges that are still distant. Reflect on these challenges, but do not try to be definitive about them until you must deal with them.
- 16. Economies in expression--written or verbal--not only save time, but are usually more clear and honest.
- 17. Five minutes of concentration may yield more than 5 hours of superficial worry. Superficially and unproductive worry tend to expand to fill the time available.
- 18. All the "little black clouds" do not become thunderstorms. Thus, we need a balance between Martha-like anxiety and being perpetually surprised and dislocated.

Repeated expenditures of time occur because: 1. The nature of the challenge is persistent. 2. "New" or additional individuals must be trained, helped, etc., and 3. Earlier responses to the challenge were inadequate. (lack of fundamentals, information, motivation, perceptivity, etc.

#### WORK HABITS OF THE WORLD'S GREAT PRODUCERS

The world's great producers have possessed certain work habits which have made it possible for them to be especially productive. Here in capsule style are the work habits of the world's greatest producers. How many of these habits are you developing?

- 1. They had the habit of PLANNING their work not only for tomorrow but also for goals in the future. They worked for a purpose, and that purpose carried them through hardships and over obstacles.
- 2. They had the habit of working on THINGS THAT COUNTED. They avoided enticing distractions. They knew that the steam that blows the whistle does not turn the wheel. They worked with foresight.
- 3. They had the habit of saying "no" to things that would not help them produce. They kept on the main highway, OFF THE DETOURS.
- 4. They had the habit of reading books and magazines that would help their work. They kept PRIMING THEIR HEADS with ideas, facts, and inspiration.
- 5. They had the habit of DOING THE UNPLEASANT JOB FIRST. They did not paralyze present activity by letting past work hang over their heads.
- 6. They had the habit of MAKING THEMSELVES WORK. They kept their effort alive.
- 7. They had the habit of DECIDING TRIFLES QUICKLY. They did not putter around trying to make up their minds what to do next.
- 8. They had the habit of STARTING VIGOROUSLY and promptly, often early in the morning. They did not let the grass grow under their feet.
- 9. They had the habit of WORKING LIKE CRAFTSMEN. By working for quality, they got more done and received more satisfaction than if they had rushed for quantity.

- 10. They had the habit of USING THEIR SPARE TIME, the habit of USING BOTH HANDS, the habit of DOING TWO THINGS AT ONCE. They used each minute before it had disappeared forever. Doing nothing was the most annoying thing in the world to them.
- 11. They had the habit of GETTING OTHERS TO HELP THEM. They TRAINED OTHERS to be extra hands, eyes, and heads for them.
- 12. They had the habit of WORKING FOR MORE THAN MONEY. Pride in a job well done, in accomplishment, was more rewarding to them than a big bank account.
- 13. They had the habit of TAKING ON MORE WORK. They kept expanding their abilities and achievements. They caught up on work quickly, could take on more work easily. They kept out of ruts by broadening the high road. They put pressure on themselves to do or sink.
- 14. They had the habit of requiring production from themselves, of not accepting their own alibis. They CRACKED THE WHIP OVER THEMSELVES instead of feeling sorry for their lot in life.

And in such ways they made habit their friend in getting things done. They produced enormously and enjoyed life to the full, because all these habits together gave them the habit of liking work.

It's foolish just to work. Make work a habit and then play at the job.

#### PLAN YOUR WORK

## THEN WORK YOUR PLAN

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## "SAND IN YOUR SHOES"

A STORY TOLD BY ELDER JAMES A. CULLIMORE--TAKEN FROM THE WORKS OF HARLIEGH M. ROSENBERGER.

Several years ago a man was being interviewed on a radio. He had started to walk across the United States on foot, from California to New York. He had reached a point halfway across. Reporters asked him about his experience. Finally, the question came, "Sir, what would you say has been your most difficult experience so far?"

The traveler thought long. Through his mind went the toilsome climb over mountain passes; hot dry stretches of deseret. Sun. Wind. Then he said quietly, "I guess my greatest problem was that the sand kept getting in my shoes."

So that was it. The sand in his shoes. Not some great crisis that he had faced. Not some danger that had almost taken his life. But sand; sand that wore blisters on the soles of his feet. Sand that ground its way between the pores of his skin and irritated constantly, that made every step an agony. Sand in his shoes.

Life is like that. It is not always the great crisis in life that crushes. Not always the deepest sorrows or the great disappointments.

Most often, it is the constant irritation of small things—things insignificant in themselves. We can stand up to the big things of life, but the petty things can often cause our downfall. Until we say ofttimes it is just one thing after another. For the little things have a way of wearing down our inner reserves of strength.

It is that way in our personal lives too. It isn't the single drip of water that causes nerves to become taut. It is the continual dripping that makes folks mad.

Now there was one hint that the hiker suggested when the sand got into his shoes. He had to stop and dump the sand from them. Sometimes it was possible to wash his tired feet in the cold stream. There is value in getting rid of all the frustrations of yesterday by putting them from your mind. Wash them from your thinking. Do not harbor petty resentments. Try to analyze the grains of sand that cause disturbance and then toss them out of your thinking. Forgive and forget. Let not the sun go down upon your wrath. For the grains of irritation can cause unrest even in the unconscious mind asleep.

Learn to dump the sand from your shoes each day. Let no hatred or resentment fester in your mind. Begin the day afresh. Dump sand from your shoes.

#### "THE CONSEQUENCES OF CONVERSION"

.... There came into the office a while ago a man who wanted to take a car to his son in the mission field. He said, "My son is riding a bicycle and I am afraid he is going to get killed. Can I take a car to him?"

"I said, "You can if the mission president feels he needs one."

Correspondence went back and forth, and finally approval was given for the young man to have a car. The father came in after he had taken the car and said, "I'm proud of my boy in the field. We had never been very close when he was at home. There had always been something of a gulf between us. I want to tell you what happened.

"I drove a thousand miles to deliver the car to my son. I went to his place of lodging and rang the bell. He came to the door, and said, 'Hello, Dad. Glad to see you. Is that the car? I'm late for a meeting. If you can come around at eight o'clock tonight down at such and such an address where we are having a baptismal service, maybe I'll have a few minutes to visit with you.'

"I hadn't seen him for sixteen months and that's the kind of reception I got. I felt like getting in the car and driving back home. But I went out, had some dinner and took a little nap and thought better of it. I went to the hall where the baptismal service was held. My boy was the supervising elder of the district.

"I arrived late and sat on the back row. They had just finished the baptismal service and were having something of a testimony meeting. A man stood up and said, 'I'm retired. I've made some money. I've traveled around the world. I thought I had seen everything and had everything. Then one day that young man who is sitting here came to my door. Time was heavy on my hands; I let him in; I listened to him. He intrigued me, and I listened again. He has brought something to me more wonderful than all I have ever seen or all I have ever known. And I want to bear testimony to the truth of what he brought, and before you people here, express gratitude of the Lord for having sent him to my door.' UTIT-20

"He was talking about my boy. I am not a sentimental sort of man, but the tears began to roll off my cheeks. I've come closer to my boy in one day in the mission field than I came in twenty years at home. I have concluded to be a better man myself. I have changed my life so that I may be worthy of my son."

(Gordon B. Hinckley, "The Consequences of Conversion," <u>BYU Speeches of the Year</u>, January 28, 1959, pp. 3-4.)

#### ON KICKING THAT BAD HABIT

A noted athlete who broke the cigarette habit after a long, hard struggle, explained in a television interview:

"There are some kinds of goodness that cannot be achieved gradually; we have to adopt them at once, all out, full speed ahead, or admit that we are beaten. This is especially true with personal habits such as smoking and drinking. You just have to meet the problem headon, as in football—no gradual withdrawing or introduction of other routines to replace the thing you are trying to kick away."

The young man might have been reading William James who wrote: "There are three rules to apply if you would break a bad habit; emphasize, act at once and allow no exceptions."

This is one of the few cases to which rules apply without inviting controversy. To break a bad habit it is necessary to concentrate on the project constantly, bear down mightily and put this new endeavor foremost in mind and heart. It is futile to say you will make your move tomorrow, next week or at the beginning of the new year.

The longer the delay, the more difficult the task. Postponement is itself a treacherous habit. And, certainly, no exceptions can be allowed. Once an exception is made, all kinds of reasons pop up for more exceptions and the old habit has us once more in its clutches.

Abraham Lincoln once wrote in a copybook:

"Abraham Lincoln, his hands and pen will someday be good, but God knows when!"

This could apply to most anyone, "Procrastination is the thief of time," (Young) and postponements can become an evasion and snare. "By the streets of 'by and by' we arrive at the house of 'never.'"

It is true that many good things can come gradually, but if we make this an excuse for doing less than we might, we are merely making apologies to disguise moral cowardice. Definite steps must be decided upon and taken, or the good that is sought will never come at all. "Tomorrow is the day on which even the idlers work."

How do we know then, when we must make a change in our lives? What are some of the signs that suggest it?

It is not always easy to recognize these signs, but time comes when conditions reveal themselves as intolerable. This follows an upbuilding of moral force that strikes out at last with accumulated vigor against some habit or condition. As soon as we recognize the need for change, we must have the courage to act.

Alma, an ancient American prophet, emphasized the importance of breaking off wrong doing without tardiness or delay, lest repentance come too late, saying: "I beseech you not to procrastinate the day of your repentance until the end; for after this day of life which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed." (Alma 34:33.)

Faith in tomorrow, instead of in Christ, is Satan's best pitch for man's perdition. There is small chance that a gradual withdrawal from our wrongdoings can replace that which we are trying to kick away.

#### THE COMING AMERICAN

Bring me men to match my mountains,
Bring me men to match my plains,
Men with empires in their purpose,
And new eras in their brains.
Bring me men to match my prairies,
Men to match my inland seas,
Men whose thoughts shall pave a highway
Up to ampler destinies,
Pioneers to clease thought's marshlands,
And to clease old error's fen;
Bring me men to match my mountains—
Bring me men!

Bring me men to match my forests,
Strong to fight the storm and beast,
Branching toward the skeyey future,
Rooted on the futile past.
Bring me men to match my valleys,
Tolerant of rain and snow,
Men within whose fruitful purpose
Time's consummate blooms shall grow,
Men to tame the tigerish instincts
Of the lair and cave and den,
Cleanse the dragon slime of nature—
Bring me men!

Bring me men to match my rivers,
Continent cleansers, flowing free,
Drawn by eternal madness,
To be mingled with the sea-Men of oceamic impulse,
Men whose moral currents sweep
Toward the wide, unfolding ocean
Of an undiscovered deep-Men who feel the strong pulsation
Of the central sea, and then
Time their currents by its earth throbs-Bring me Men!

--San Walter Foss

## BEWARE OF THE EVIL TOOL

A Chinese legend describes how the father of sin decided to have a sale and dispose of all his tools to anyone who would pay his price. The implements were laid out in a row for inspection and among others were tools labeled Malice, Envy, Hatred, Jealousy, and Deceit. Each one had a price tag on it.

Apart from the others lay a harmless looking wedge-shaped tool, very much worn from use, that was priced a great deal higher than the rest. One of the buyers asked the Devil what it was. "That," he answered, "is Discouragement and it is in fine shape." "But why have you priced it so high?" "Because it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that wedge-shaped tool when I can't get near him with any of the others. And believe me, once I do get inside I can use that man in whatever way suits me best. Of course, you'll notice that it is well-worn. That's because I use it with nearly everybody, for very few of you mortals know that it belongs to me."

However, the price was so high that this particular tool was never sold. The Devil still owns it, and is still using it everday.

"Think not of yourself as merely the architect of your life; but as the sculptor. Expect to have to do a lot of hard hammering and chiseling, scraping and polishing."

Said President Grant, "You will have happiness in this life and secure an eternity of joy in the life to come--if, you keep the commandments of the Lord and do your duty in the Church and try to make OTHERS happy."

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Strong, pure, and happy thoughts build up the body in vigour and grace. The body is a delicate and plastic instrument, which responds readily to the thoughts by which it is impressed, and habits of thought will produce their own effects, good or bad, upon it.

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Our youths love luxury. They have bad manners, contempt for authority, they show disrespect for their elders, and love to chatter in place of exercise. Children are now tyrants, not the servants of their households. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble up their food, and tyrannize their teachers.

--Socrates, 400 B.C.--

#### THE REASON WHY

#### -- A CUMORAH MISSIONARY

When I had tried and failed in every way To find a soul to teach some day, And after a long week I had toiled To find my work had all been foiled, At last I finally knelt in prayer And said, "O, Lord, it isn't fair That I should work so hard for you And yet my people all fall through. I've come out here for two long years And endured hardships and overcome fears. I've preached the gospel with all my might From early morn' till late at night. All of these rules I have applied Yet everything has failed that I've tried. O, Lord, you know I'm working hard; Isn't it about time I got my reward? Please tell me what I should do That I might be able to satisfy you."

The answer finally came to me And set my mind and conscience free He said, "My son, it's the same old story; Your eyes are not single to my glory. The reason you have tried in vain Is because you are trying to build your fame. The reason I have let you fail Is because you let your pride prevail. I've let you wander in the dark and fumble Because I'm trying to make you humble. And the reason your people all fell through Is because your work is not true My son, I'm afraid your just a fake You're not baptizing people for my sake. You think of numbers ten by ten To raise your stature in the eyes of men. You're thinking only of your own success And that type of person I will not bless. Here is one thing you must realize: Your actions and thoughts are before my eyes. I'll never give my blessings to you Until your heart is pure and true."

I knelt in prayer and said to him:
"O Lord forgive me of this sin.
What a fool I've been to surmise
That my thoughts were hidden from your eyes.
You won't let divine blessings impart
To satisfy the lusts of my evil heart.

I'm thankful you revealed this unto me.
My eyes were blind, but now I see.
O Lord I'm really a foolish man,
Without your help I can't work your plan.
Remove from my heart that awful greed
And help me to plant that fertile seed.
From this time on, Lord, let it be
That my labors are directed only to thee."

#### ODE TO THE ZODE

## By Dr. Seuss

Did I ever tell you about the young Zode who came to 2 signs at the fork in the road? One said, "To Place One," and the other, "Place Two" So the Zode had to make up his mind what to do; Well, the Zode scratched his head, and his chin, and his pants, And he said to himself, "I'll be taking a chance if I go to Place One, Now that place may be hot, and how do I know if I'll like it or not? On the other hand, though, I'd be sort of a fool If I go to Place Two and I find it too cool, In that case I may catch a chill and turn blue On the other hand, though, what might happen to me If Place One is too high, I might catch a terrible earache and die! On the other hand, though, what might happen to me If Place Two is too low, I might catch a very strange pain in my toe!" And he stopped!!! And he said: "On the other hand, though,...on the other hand, though,.... On the other hand, other hand, though...!" And for 36 hours and  $\frac{1}{2}$  that poor Zode made starts and made stops at the fork in the road, Saying, "Don't take a chance, now, you may not be right!" Then he got an idea that was wonderfully bright: "I'll play safe!" cried the Zode. "I'll play safe! I'm no dunce! I'll simply start out for both places at once!" And that's how the Zode who would not take a chance Got to No Place at all, but a split in his pants!

### THE TITLE OF LIBERTY

For our tenth-year day I made for my love A coat of finest skins.

How proudly he wore it
And how I delighted in him,
His head held high.

He was wearing it when he led our warriors in the defense of Manti;
My heart, my hopes; and my arms were my gift Encircling him;
Hourly he was in my eyes.

I felt the coat's smooth front against my cheek When, magnanimous in victory, My love returned And lifted me to his kiss.

Then when Amalickiah
Contended for the judgment seat,
Promising peace, rapport with the enemy,
And a lowering of taxes,
And only subtly suggesting monarchy,
Himself the king:
And many of our friends,
Grown tired of wars,
With loss of husbands, fathers, sons,
Lent listening ears,
For most of a day
My husband sat hunched in the sun,
His coat tight across his back,
Head bowed, eyes brooding.

At dawn I heard the clank of metal
And shivered in my nightdress as I knelt
To share his fervent prayer.
My eyes were wide as he took his cimeter
And rent asunder the coat,
Then wrote upon it his loves:
God, Church, freedom, his wife, our children,
And raised it upon a pole.

How glorious there in that early morning light The rent coat, making my husband, And all who repaired to it, whole.

(See Alma 46-51)

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#### MORONI, MY SON

In an early year of uneasy peace My wife brought forth a son, a solemn boy. His eager eyes would follow me before His feet could go; and when at last they could, He toddled, walked, then strode beside me, all My errands his. And now again his arm Is mine. We hurl, hew, and grapple--not For homes, for wives, for friends, for they are not; We fight because we make defense or yield Our witness of the Christ. My son's keen eyes Are warm, compassionate, as yet I glimpse Them through his helmet's narrow slit. My own Would blur in gratitude, that he who grew To manhood knowing war and hateful truce Thinks mercy, charity for brethren foe. That look I will carry with me when I go And place it gratefully at Jesus' throne.

(See Words of Mormon 1; Mormon 6; Moroni 7-9).

(The Ensign--Sept. 1973 p.31)

#### I LIKE YOU

## By Sandol Stoddard Warburg

I like you And I know why I like you because You are a good person To like. I like you because When I tell you something special You know it's special And you remember it A long long time. You say Remember when you told me Something special And both of us remember. When I think something is important You think it's important too. We have good ideas. When I say something funny You laugh. I think I'm funny and You think I'm funny too. I like you because You know where I'm ticklish And you don't tickle me there except Just a little tiny bit sometimes. But if you do then I know where to tickle you too You know how to be silly. That's why I like you. That's why I like you. Boy are you ever silly. I never met anybody sillier than me till I met you. I like you because You know when it's time to stop being silly. Maybe day after tomorrow Maybe never Oops too late It's quarter past silly We fool around the same way all the time Sometimes we don't say a word. We snurkle under fences We spy secret places If I am a goofus on the roofus Hollering my head off You are one too If I pretend I am drowning You pretend you are saving me If I am getting ready to pop a paper bag Then you are getting ready to jump HOORAY

That's because You really like me You really like me Don't you And I really like you back. And you like me back And I like you back And that's the way we keep on going Every day If you go away Then I go away too Or if I stay home You send me a postcard You don't just say Well see you around Sometimes Bve I like you a lot because of that If I go away I send you a postcard too And I like you because If we go away together And if we are in Grand Central Station And if I get lost Then you are the one that is yelling for me Hey where are you Here I am And I like you because When I am feeling sad You don't always cheer me up right away Sometimes it is better to be sad You can't stand others being so googly and gaggly every single minute You want to think about other things It takes time I like you because if I am mad at you Then you are mad at me too It's awful when the other person isn't phooey They are so mice and hoo-hoo you could just about punch them in the nose I like you because if I think I am going to throw up then you are really sorry You don't just pretend you are busy looking at the birdies and all that You say maybe it was something you ate You say the same thing happened to me one time And the same thing did If you find two four-leaf clovers You give me one If I find four I give you two If we only find three We keep looking Sometimes we have good luck And sometimes we don't

If I break my arm and If you break your arm too Then it is fun to have a broken arm I tell you about mine You tell me about yours. We are both sorry We write our names and draw pictures We show everybody and they wish they had a broken arm too I like you because I don't know why but Everything that happens Is nicer with you I can't remember when I didn't like you It must have been lonesome then I like you because because because I forgot why I like you But I do So many reasons On the Fourth of July I like you because It's the Fourth of July On the Fifth of July I like you too If you and I had some drums And some horns and some horses If we had some hats and some Flags and some fire-engines We could be a HOLIDAY We could be a CELEBRATION We could be a WHOLE PARADE See what I mean? Even if it was the nine-hundred-and-ninety-ninth of July Even if it was August Even if it was way down at the bottom of November Even if it was no place particular in January I would go on choosing you And you would go on choosing me Over and over again That's how it would happen every time I don't know why I guess I don't know why I like you really Why do I like you I guess I just like you I guess I just like you Because I like you.

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"Men are more important than tools. If you don't believe so put a good tool in the hands of a poor workman."

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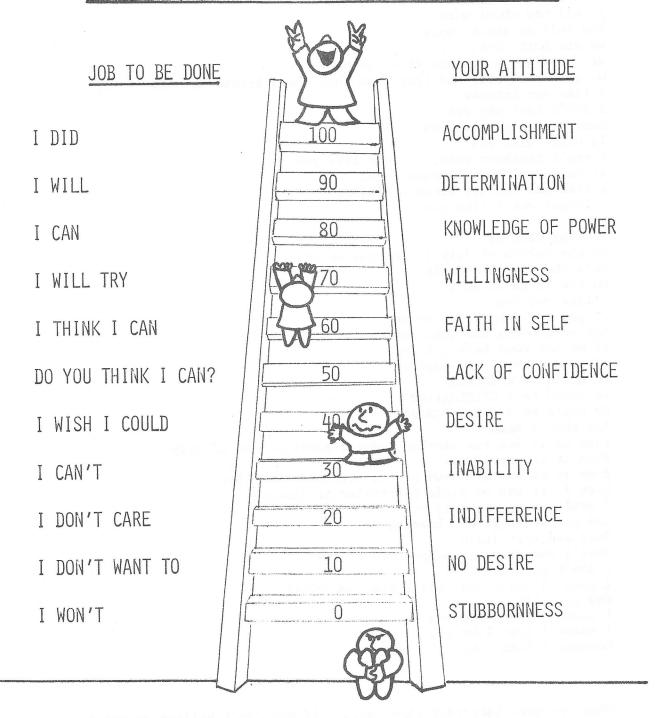
An error doesn't become a mistake until you refuse to correct it.

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"I believe the first test of a truly great man is his humility."

--Ruskin

## SUCCESS DEPENDS ON YOUR ATTITUDE ...



"I AM ONLY ONE, BUT I AM ONE. I CAN'T DO EVERYTHING, BUT I CAN DO SOMETHING. WHAT I CAN DO, I OUGHT TO DO. AND WHAT I OUGHT TO DO, BY THE GRACE OF GOD I WILL DO."

#### THE PARABLE OF THE UNWISE BEE

## ELDER JAMES E. TALMAGE

Sometimes I find myself under obligations of work requiring quiet and seclusion such as neither my comfortable office nor the cozy study at home insures. My favorite retreat is an upper room in the tower of a large building, well removed from the noise and confusion of the city streets. The room is somewhat difficult of access, and relatively secure against human intrusion. Therein I have spent many peaceful and busy hours with books and pen.

I am not always without visitors, however, especially in summertime; for, when I sit with windows open, flying insects occasionally find entrance and share the place with me. These self-invited guests are not unwelcome. Many a time I have laid down the pen and, forgetful of my theme, have watched with interest the activities of these winged visitants, with an after-thought that the time so spent had not been wasted, for, is it not true, that even a butterfly, a beetle, or a bee, may be a bearer of lessons to the receptive student?

A wild bee from the neighboring hills once flew into the room; and at intervals during an hour or more I caught the pleasing hum of its flight. The little creature realized that it was a prisoner, yet all its efforts to find the exit through the partly opened casement failed. When ready to close up the room and leave, I drew the window wide, and tried at first to guide and then to drive the bee to liberty and safety, knowing well that if left in the room it would die as other insects there entrapped had perished in the dry atmosphere of the enclosure. The more I tried to drive it out, the more determinedly did it oppose and resist my efforts. Its erstwhile peaceful hum developed into an angry roar, its darting flight became hostile and threatening.

Then it caught me off my guard and stung my hand — the hand that would have guided it to freedom. At last it alighted on a pendant attached to the ceiling beyond my reach of help or injury. The sharp pain of its unkind sting aroused in me rather pity than anger. I knew the inevitable penalty of its mistaken opposition and defiance; and I had to leave the creature to its fate. Three days later I returned to the room and found the dried, lifeless body of the bee on the writing table. It had paid for its stubbornness with its life.

To the bee's short-sightedness and selfish misunderstanding I was a foe, a persistent persecutor, a mortal enemy bent on its destruction; while in truth, I was its friend, offering it ransom of the life it had put in forfeit through its own error, striving to redeem it, in spite of itself, from the prison-house of death and restore it to the outer air of liberty.

Are we so much wiser than the bee that no analogy lies between its unwise course and our lives? We are prone to contend, sometimes with vehemence and anger, against the adversity which after all may be the manifestation of superior wisdom and loving care, directed against our temporary comfort for our permanent blessing. In the tribulations and sufferings of mortality there is a divine ministry which only the godless soul can wholly fail to discern. To many the loss of wealth has been a boon, a providential means of leading or driving them from the confines of selfish indulgence to the sunshine and the open, where boundless opportunity waits on effort. Disappointment, sorrow, and affliction may be the expression of an all-wise Father's kindness.

Consider the lesson of the unwise bee.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall directy thy paths."

(Proverbs 3:5-6) (James E. Talmage, Improvement Era 65:817 Nov. 1962)

#### I THE LORD AM WITH YOU

The missionary work of the Latter-day Saints is the greatest of all the great works in all the world.

--Heber J. Grant, CR, P. 5, October, 1921.

There can be no greater or more important calling for man than that in which the elders of the Church of Jesus Christ of Latter-day Saints are engaged when in the discharge of their duties as missionaries to the world. They stand as teachers, counselors and leaders to the people. They are commissioned with the word of life and "the power of God unto salvation," to minister unto this proud, conceited, self-righteous, but benighted and degenerate world.

—Joseph F. Smith, MS 37:408, June 28, 1875.

My understanding is that the most important mission that I have in this life is: first, to keep the commandments of God, as they have been taught to me; and next, to teach them to my Father's children who do not understand them.

--George Albert Smith, CR, p. 50, Oct. 1916

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.

--Lorenzo Snow, MS 56:451, April 7, 1894

First, it becomes an elder when he is traveling through the world, warning the inhabitants of the earth to gather together that they may build up an holy city unto the Lord-instead of commencing with children,...they should commence their labors with parents, or guardians; and their teachings would be such as are calculated to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; and no influence should be used with children, contrary to the consent of their parents or guardians.... And if children embrace the gospel, and their parents or guardians are unbelievers, teach them to stay at home and be obedient to their parents or guardians, if they require it; but if they consent to let them gather with the people of God, let them do so, and there shall be no wrong; and let all things be done carefully and righteously and God will extend to all such His guardian care.

Next, it should be the duty of an elder, when he enters into a house, to salute the master of that house, and if he gain his consent, then he may preach to all that are in that house; but if he gain not his consent, let him not go unto his slaves, or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof.

--Joseph Smith, Jr., DHC 2:262-263, November, 1835

## LAWS OF SPIRITUAL DEVELOPMENT

## ELDER B. H. ROBERTS

If there is one struggle more than another in which the race is not to the swift nor the battle to the strong, but to those who endure to the end, it is in this struggle for eternal life. "He that shall endure to the end the same shall be saved," were the words of Jesus, and I know of no other condition of salvation contemplated in the Gospel of Christ than this, "Be thou faithful unto death," wrote John to the saints at Smyrna, "and I will give thee a crown of life." (Rev. 2:10) "Blessed are they that do his commandments, that they may have right to the tree of life;" (Rev. 22:14) and with such passages the Scriptures are replete.

There is no one great thing that man can do and then do no more and obtain salvation. After entering into the kingdom of God, in the manner already pointed out in these pages, it is by learning "precept upon precept; line upon line; here a little and there a little," that salvation will be made secure. It is by resisting temptation today, overcoming a weakness tomorrow, forsaking evil associations for the next day, and thus day by day, month after month, year after year, pruning, restraining and weeding out that which is evil in the disposition, that the character is purged of its imperfections. Salvation is a matter of character building under the Gospel laws and ordinances, and more especially with the direct aid of the Holy Spirit.

Nor is it enough that one get rid of evil. He must do good. He must surround himself with circumstances congenial to the sensitive nature of the Holy Ghost, that he may not be offended, and withdraw himself; for if he does so, amen to the man's spiritual or moral development. He must cultivate noble sentiments by performing noble deeds — not great ones, necessarily, for opportunity to do what the world esteems great things, comes but seldom to men in the ordinary walks of life; but noble deeds may be done every day; and every such deed performed with an eye single to the glory of God, draws one that much nearer into harmony with Deity. And "if you wish to go where God is," said the Prophet Joseph, "you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from him and drawing towards the devil."

(The Gospel and Man's Relationship to Diety, B. H. Roberts, pp. 208-209).

#### BOBBY POLACIO

Today I saw a truth. For a moment I lived and breathed in the great presence of truth and felt its sweetness plunge into my soul.

I'm a coach in a junior high school. I work with 500 boys each day. This has been my occupation for over 20 years. I enjoy it.

Traditionally I am supposed to be rugged, tough, crusty--yes, even a little severe at times--and yet, underneath this exterior, feeling and understanding must exist if the job is to be done.

Today was test day in climbing the rope. We climb from a standing start to a point 15 feet high. One of my tasks these past few weeks has been to train and teach the boys to negotiate this distance in as few seconds as possible.

The school record for the event is 2.1 seconds. It has stood for three years. Today this record was broken. But this is not my story. How this record was broken is the important thing here, as it so often is many an endeavor in this life.

For three years Bobby Polacio, a  $14\frac{1}{2}$  year old ninth grade Mexican boy, has trained and pointed and I suspect dreamed of breaking this record. It has been his consuming passion; it seemed his whole life depended upon owning this record.

In his first of three attempts, Bobby climbed the rope in 2.1 seconds, tying the record. On the second try the watch stopped at 2.0 seconds flat, a record! But as he descended the rope and the entire class gathered around to check the watch, I knew I must ask Bobby whether or not the board at the fifteen foot height had been touched. If he missed, it was so very very close—not more than a fraction of an inch—and only Bobby knew this answer.

As he walked toward me, expressionless, I asked, "Bobby, did you touch?" If he had said, "Yes," the record he had dreamed of since he was a skinny seventh-grader and had worked for almost daily would be his, and he knew I would trust his word.

With the class already cheering him for his performance, the slim, brown-skinned boy shook his head negatively. And in this simple gesture, I witnessed a moment of greatness. Coaches do not cry. Only babies cry, they say. But as I reached out to pat this boy on the shoulder, there was a small drop of water in each eye. And it was with effort through a tight throat that I told the class "This boy has not set a record in the rope climb. No, he has set a much finer record for you and everyone to strive for. He has told the simple truth."

I turned to Bobby and said, "Bobby, I am proud of you; you've just set a record many athletes never attain. Now in your last try I want you to jump a few inches higher on the take-off. You're going to break this record."

After the other boys had finished their next turns, and Bobby came up to the rope for his try a strange stillness came over the gymnasium. Fifty boys and one coach were breathlessly set to help boost Bobby Polacio to a new record. He climbed the rope in 1.9 seconds! A school record for a junior high school boy.

When the bell rang and I walked away, now misty-eyed, from this group of boys, I was thinking; Bobby, little brown skin, with your clear, bright, dark eyes and your straight, trim light body--Bobby at 14 you are a better man than I . Thank you for climbing so very, very high today.

## SOMEBODY, EVERYBODY, ANYBODY, NOBODY

Once there were four neighbors who lived side by side. Their names were, Fred Somebody, Thomas Everybody, Pete Anybody, and Joe Nobody. They were very odd people, and it was hard to understand them. The way they lived was a shame, and everybody knew it. For example, Somebody talked about his neighbors and Everybody was afraid to do anything because Somebody might find out. But Anybody knew that Everybody was talking about Somebody so he must be getting what he deserved. Really, it wasn't very pleasant to live in the neighborhood. I don't think you would have enjoyed living there. There was the time that Anybody's house caught on fire. Everybody thought that Somebody had called the fire department. Somebody thought that Everbody had done it, so it turned out that Nobody called the fire department, and Anybody suffered quite a loss. All four of these men belonged to our Church. Everybody went fishing on Sunday. Anybody didn't go to Sacrament Meeting because he just knew that Somebody wasn't there to be friendly and speak to just Anybody, but Nobody went to Church. Nobody was the only decent one of the four. Nobody was very faithful. Nobody paid his tithing, Nobody sang in the choir, Nobody paid his fast offerings. Nobody attended MIA. Nobody did his home teaching. In fact, everything that was needed in the Church, Nobody did it. They needed a Sunday School teacher and Everybody thought Anybody would teach. Anybody thought Somebody would teach so guess who finally did it? You're right, Nobody. It came to pass that a fifth neighbor came to live among them. He wasn't a member of our Church. Everybody thought that Somebody should try to call him. Anybody could have made at least one call. Now who do you suppose finally called him? Right again, Nobody. After a time the four men died, and where did they end up? Well Everybody should have pleaded his case but he thought Somebody would save him. Somebody didn't. Anybody could have made it but Everybody didn't help.

Now which of the four men went to Heaven? Of course, you're ahead of me again, Nobody got to Heaven. My prayer then today for you is this: "That we don't drive Nobody out of the Church and that we put Everybody to work so that Somebody and Anybody can live happily ever after.

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Misunderstandings should be problems, not tragedies.

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Power comes with knowledge, understanding and wisdom.

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"There is no all at once."

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## PARLEY P. PRATT IN CUMORAH LAND

We then took passage on a schooner for Buffalo, a distance of 200 miles. We had a fair wind, and the captain, being short of hands, gave me the helm, the sails being all set, and turned in. I steered the vessel the most of the day, with no other person on deck. Of course, our passage cost us little besides my labor. Landing in Buffalo, we engaged our passage for Albany on a canal boat, distance 360 miles. This, including board, cost all our money and some articles of clothing.

Arriving at Rochester, I informed my wife that, notwithstanding our passage being paid through the whole distance, yet I must leave the boat and her to pursue her passage to our friends; while I would stop awhile in this region. Why, I did not know; but so it was plainly manifest by the Spirit to me. I said to her, "we part for a season; go and visit our friends in our native place; I will come soon, but how soon I know not; for I have a work to do in this region of country, and what it is, or how long it will take to perform it, I know not; but I will come when it is performed."

My wife would have objected to this; but she had seen the hand of God so plainly manifest in His dealings with me many times, that she dare not oppose the things manifest to me by His spirit.

She, therefore, consented; and I accompanied her as far as Newark, a small town upwards of 100 miles from Buffalo, and then took leave of her, and of the boat.

It was early in the morning, just at the dawn of day, I walked ten miles into the country, and stopped to breakfast with a Mr. Wells. I proposed to preach in the evening. Mr. Wells readily accompanied me through the neighborhood to visit the people, and circulate the appointment.

We visited an old Baptist deacon by the name of Hamlin. After hearing of our appointment for evening, he began to tell of a book, a strange book, a VERY STRANGE BOOK! in his possession, which had been just published. This book, he said, purported to have been originally written on plates either of gold or brass, by a branch of the tribes of Israel; and to have been discovered and translated by a young man near Palmyra, in the State of New York, by the aid of visions or the ministry of angels. I inquired of him how or where the book was to be obtained. He promised me the perusal of it, at his house the next day, if I would call. I felt a strange interest in the book. I preached that evening to a small audience, who appeared to be interested in the truths which I endeavored to unfold to them in a clear and lucid manner from the scriptures. Next morning I called at his house, where, for the first time, my eyes beheld the "BOOK OF MORMON" - that book of books - that record which reveals the antiquities of the "New World" back to the remotest ages, and which unfolds the destiny of its people and the world for all time to come; - that Book which contains the fulness of the gospel of a crucified and risen Redeemer; - that Book which reveals a lost remnant of Joseph, and which was the principal means, in the hands of God, of directing the entire course of my future life.

I opened it with eagerness, and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when

the night came, for I preferred reading to sleep.

As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices and toils of my life. I soon determined to see the young man who had been the instrument of its discovery and translation.

Autobiography of Parley P. Pratt, Pages 35-37.

## THE KING'S HIGHWAY

Once a king had a great highway built for the members of his kingdom. After it was completed, but before it was opened to the public, the king decided to have a contest. He invited as many as desired to participate. Their challenge was to see who could travel the highway best.

On the day of the contest the people came. Some of them had fine chariots, some had fine clothing, fine hairdos, or great food. Some young men came in their track clothes and ran along the highway. People traveled the highway all day, but each one, when he arrived at the end, complained to the king that there was a large pile of rocks and debris left on the road at one spot, and this got in their way and hindered their travel.

At the end of the day, a lone traveler crossed the finish line and wearily walked over to the king. He was tired and dirty, but he addressed the king with great respect and handed him a bag of gold. He explained, "I stopped along the way to clear away a pile of rocks and debris that was blocking the road. This bag of gold was under it all, and I want you to return it to its rightful owner."

The king replied, "You are the rightful owner."

The traveler replied, "Oh no, this is not mine. I've never known such money."

"Oh yes," said the king, "you've earned this gold, for you won my contest. He who travels the road best is he who makes the road smoother for those who will follow."

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"Every failure teaches a man something if he will learn."

-- Charles Dickens

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Asked what helped him over the great obstacles of life, a successful man answered, "The other obstacles."

"Welcome the task that makes you go beyond yourself, for then you grow."

--Louisa Y. Robinson

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## SPIRITUAL EXPERIENCES IN PREPARING HILL CUMORAH PAGEANT MUSIC

# CRAWFORD GATES BRIGHAM YOUNG UNIVERSITY MUSIC FACULTY

## LEADERSHIP WEEK FIRESIDE June 7, 1959

I am thrilled to be here tonight to share this Sabbath evening with you in this lovely valley. I pray that the spirit of the Lord will be here this evening so that we might rejoice together in the gospel and in the love and unity which Latter-day Saints feel when they meet together in the name of the Lord.

I will tell you, if I might, about an experience or two that relate my own special activity in music to my love for and testimony of the Gospel of the Lord. Prefacing this I might tell a little story that Dean deJong tells frequently. It is about a painter who was out on the country-side on a late summer day. He set up his easel, took out his paints, and proceeded to paint a landscape. Since the time of the year was late summer, most of the scene that he was viewing was in browns and the colors that are related to brown--oranges and darker colors of that nature, the warm colors. But he was still painting the areas that had turned brown somewhat green. He was doing the same with the trees in the background.

A passerby walked up behind the painter. We are all intrigued if we happen to see someone painting—we want to kibitz a little bit. This passer—by stopped and looked over the shoulder of the painter and noticed that there was an apparent discrepancy between what was on the canvas and what was in the actual view of the landscape. So this person looked at the landscape and looked at the painting, and again he looked at the landscape and looked at the painting. Finally he got up enough courage to tap the painter on the shoulder and say, "Pardon me, sir, but I notice that the countryside there has quite a bit of brown and you're painting quite a few greens. I don't see green out there." The painter turned around to him and said, "Don't you wish you could?"

Many of us are like the kibitzer as we view the gospel. All we see sometimes is the brown letter of the word and not the greenness of its spirit. I am sure that does not apply to this group because the very fact that you are here at Leadership Week would suggest that you are seeking after the green, that regardless of what chronological age you have you are young at heart, that you are curious about new things, and that you are not satisfied with your present knowledge of the gospel and your present knowledge of the things that are so multitudinous and so interesting to learn about, to think about, and to be active with. Being curious about truth and its many manifestations seems to indicate the nature of the person who accepts the gospel. One of my wonderful Hebrew teachers said once, "Why, everything is a miracle!" I am sure that you must feel this way about the things you are going to learn this week: Everything you are going to touch is a miracle; it is a manifestation of the Lord's hand, and you thirst to find out about it and rejoice in it.

I share that desire for the greenness, not only in the gospel, but in my own activities and in my own profession. It is easy to be satisfied with the brown, but once you have tasted of the green, you want to go after it further.

One of the purposes of the productions with which I have been associated the last three or four years—the Hill Cumorah Pageant, for instance, and the recent <u>Sand in Their Shoes</u>, and the other productions in which my assignment has been to combine music with some phase of the gospel— is to project the wonderful truths of the gospel and help bring green into the hearts of those who have not seen green before.

Have you ever sensed after reading a scriptural passage that it suddenly takes on a completely new meaning, richness, and value that it did not have before? I receive this feeling frequently. Scriptures that I learned as a missionary, because I have had different experiences in the meantime, now suddenly break out of a page at me almost like they were on fire. Do you feel this way about the scriptures that the Lord has given us when you read them?

A friend of mine recently wrote a very beautiful verse drama on the seventeenth, eighteenth, and nineteenth chapters of Alma. These three chapters deal with a small segment of the story about a missionary named Ammon. Ammon went into the Lamanite countries and converted not only a large portion of the people, but also their monarch, King Lamoni. After reading this play, I almost felt that I had never read those chapters of Alma before. I read them again and asked myself, "Is this what these wonderful chapters tell about? Is this the message of these three chapters?" I reread them and there it was. The author had taken the exact meaning of those three chapters and illuminated it into three acts of a wonderful play. He made these chapters green for me. I had read them as though they were brown before, and now they had completely new meaning. The gospel is one of progression, and that progression consists in part of our constantly refreshing, reviewing and applying the wonderful truths of the gospel. No matter how many times we have read the scriptures, or no matter how many times we have endeavored to apply a given part of the scriptures to our lives, there are always many fresh applications. I hope that the experience that each of you has in Leadership Week gives you that refreshment, that greenness.

Brother Francis Boyer up in the control room has on a tape some sections of the Hill Cumorah Pageant music which it was my privilege to compose and to record some two years ago. These little excerpts are designed to be background to the pageant which Dr. Harold I. Hansen has been directing at the Hill Cumorah for twenty-plus years. They have been wonderful years, I am sure, to him and to those who have viewed the Pageant.

Brother Hansen came to my apartment when I was at school at the University of Rochester one wet summer evening in 1953. During the course of that evening we talked about the Hill Cumorah Pageant. He had planned in his mind for some time to obtain a musical score that was Mormon in nature. In the years before that time the musical background of the Hill Cumorah Pageant had been criticized. I recall one comment which, if I can remember correctly, suggested that it was too bad to see the Prophet Abinadi burning at the stake to the music of "Die Walkure" of Wagner. So Brother Hansen said, "We must have our own score." At this particular time, then, I received the privilege from him of thinking about writing such a score, and later his invitation was endorsed by the First Presidency. I then began to wrestle with the challenge of trying to

put to music the green spirit of the message that Jesus is the Christ, the Son of the Eternal Father, or as Nephi put it in the wonderful words, "Yea, even the son of the Eternal Father." This is the core message. There are many other important messages in the Book of Mormon, but perhaps the most important is that Jesus is the Christ. It was my challenge, then, to endeavor to interpret musically a background fabric that would support the visualization that takes place at the Hill Cumorah. It is important that those who have not heard of the Book of Mormon and those who have only somehow received the brown interpretation of its letter might have their hearts touched with the greenness of its spirit.

Brother Hansen had hoped that I might complete this work by the summer of 1954, but since I had to teach school during the interim I did not get around to finishing it until 1957, some four years and three thousand hours later. You might not know that when one starts to create a piece of music that is going to be the background for a dramatic production such as the Hill Cumorah Pageant or Sand in Their Shoes, somehow one has to write a note or a rest for every player and the singer at every instant. One person came down to my office at one time and asked me, "You mean to tell me that you write all of the notes for the orchestra? Did you write all the notes? Do you make your own orchestrations?" I recall that my teacher at one time had been asked the same question and his reply was, "You mean to tell me that Michelangelo colored his own paintings?" I don't wish to make any comparison, because Michelangelo was Michelangelo, and my teacher was Ernst Toch, who was a wonderful Viennese-Jewish composer of great stature and intellect and spirituality.

As a matter of fact, for the Hill Cumorah Pageat music I borrowed from him the use of two instruments which he had invented. Ernst Toch won the Pulitzer Prize several years ago with his "Third Symphony," which work subsequently has been recorded by the Pittsburgh Symphony and performed by the Boston and Philadelphia orchestras. It is a great work. The New York Times carried a major article about it. One of the things the critics in the New York papers pointed out was the fact that he had used two strange instruments in the symphony. One instrument was called the "rotarion." This instrument consists of a large octagonal box full of croquet balls which is spun next to a microphone. It must have given a thunderous effect. Another of Toch's instruments was what he called a "hisser." It was a high pressure carbon dioxide tank. With a turn of a valve it gave a hissing effect.

I though, as I was writing the destruction of Zarahemla and the Americas, that the rotarion and the hisser were just what I needed for the effects of the destruction which occurred on the American continent when the Savior was crucified in Jerusalem. So I wrote to Dr. Toch and I explained to him that I had received the assignment to write music for a scene which was to portray the destruction of the American continent. He already had a copy of the Book of Mormon and I had had the opportunity to tell him something about the Church earlier, so he had some knowledge of what our story was. I explained in detail that what I wanted to write was a piece of music which would portray the destruction which occurred on the American continent as told by the witnesses in the Book of Mormon, who witnessed the cataclysm as it occurred at the time that the Savior was being put to death by the people who had rejected Him. At first I thought that since Dr. Toch is of Hebrew origin it might be an offense to him, but he wrote me a very gracious letter and not only gave me diagrams of how to build the instruments, but also said he was very enthusiastic about what kind of piece I would write since I was a student of his. He wanted to hear how the sound came out through such a piece. We will play it in a moment. We will play the forty-five seconds of destruction which just about blew the Tabernacle roof off when we recorded it.

So over a four-year period this piece was written. It required the help of about twelve copyists who were graduate students here at the B.Y.U. As I mentioned, one has to write notes or rests for every instrument of the orchestra and each section of the choir for every instant, and in this case we used almost ninety pieces of the Utah Sumphony Orchestra for the recording and one hundred and sixty-seven of our voices from the B.Y.U. choirs directed by Brothers Newell B. Weight and Norman Gulbrandsen. They prepared three of the choirs--the A Cappella Choir, the Men's Choir, and Women's Chorus. They rehearsed by themselves here, then we took them up in five different days in bus loads to the Salt Lake Tabernacle and met with the Utah Symphony on four of those days for three hours at a time. Brother Harvey Fletcher designed the sound recording system which was used and he instructed the engineers on how to use it. It was a five-track stereophonic recording instrument, and the equipment took one-inch wide tape. We proceeded to record this work so that the tape recording could be used back at the Hill Cumorah as background to the unfoldment of the message of the Book of Mormon.

Our twelve-man copy staff copied off the orchestra parts. They would take copies of the full orchestra-choral score, which was hundreds of pages long, and from it one copyist would copy first the piccolo part. He would copy this part from the 600 pages of full score onto blank sheets of paper until finally the first piccolo part was done. Then two others would proofread that part twice to see that the errors were out of it. Then another copyist would copy the second instrumental part, and so on. The copy staff proceeded in this manner through eighty-seven instruments, one instrument at a time, one note at a time, until all the 150 pounds of the music was copied.

I recall during that period the copy staff was down on lower campus every night for about six weeks. The lights never went off in the rooms there. We had a cot off to one side, and someone was always sleeping on the cot. About twelve of us worked four hours and slept one right around the clock to get this thing done on time. The reason for the extreme rush toward the project's end was that the Church had obtained the services of the Utah Symphony to make this recording, and there was only a certain block of time available to do it. I had a horror of coming up that first day and having to say, "I'm sorry, but I didn't make it. I didn't get the job done in time." The report would have gone to President Stephen L. Richards that I hadn't gotten it done, and that would be like missing the final judgment. You just can't have a report go to the First Presidency that you didn't finish your job on time.

So, we kept these brethren going. We worked like mad. Because of a revision in the terminal date of the Utah Symphony season, they moved the recording date up on us about six weeks, and that hurt us. Even though we had been working on it for four years, the last six weeks were frantic. The copyists were very loyal, and we finished all of the pieces on the score. There were nineteen in number, totaling about an hour and twenty minutes of playing time. We will play you just an eight or ten-minute excerpt tonight.

I recall that we finished all but one piece of the nineteen in the total work by the day of the first rehearsal; so rather than come home from Salt Lake that night, I stayed up there with the idea that I would save time by composing the last piece up there. So we recorded the first night—Monday night, March 18, 1957—in the Tabernacle, and the next day the KSL engineers took out all the speakers they could gather up from KSL and the Tabernacle to try out the sound they had recorded on Brother Fletcher's five—track stereophonic sound equipment the previous night.

I recall that morning I got up bright and early at a friend's place, went down to the M.I.A. offices right across from the temple, and proceeded to write the last piece, which by the way was the "Lamanite Procession and Dance." This was intended to portray what might have occurred in the pagan rites of the Lamanites in the second century, B.C., in Central America. This was the image that we were endeavoring to portray visually, and I had to write this piece of music to go with it. It would have been nice to have had three weeks to do this piece, or three months, or even three days, but I only had twenty-four hours to do it because if I didn't finish it in twenty-four hours, there wouldn't be time for the copyists to copy it, for proofreaders to proofread it, for printers to print it, and for the orchestra to rehearse it for the last recording session.

Therefore, I started to gear myself, after having offered a prayer on my knees that is customary, I am sure, to all of our work. (Before we start something we all may ask the Lord to bless us that we might be illuminated by the gift of the Holy Ghost. That is the gift to each of us, and we might apply that gift to the particular challenge of each day. I am sure that is customary with all Latter-day Saints, and it certainly was with me on this project.) About every five minutes I would keep telling myself, "You only have twenty-four hours. Keep pushing those pencils. Keep pushing." I stopped to think what the bass clarinet should do to make the sound of Lamanites in the second century, B.C. What does a bass clarient do to make that kind of sound? I stopped to ponder, to calculate, to visualize, and to compose in my heart and my brain. Then I would say, "You can't wait to think about it. You've got to put it down on the paper. You've got to write."

For eight or ten hours during the first part of that day I pushed. Then I went over to hear the tests on the temple grounds; then I dashed home to Provo to inhale my dinner, then went over to my office where the copy staff was proofreading what still hadn't been done of the previous eighteen movements of this piece. We went all night that night. As I got a page done, the copy staff would come in and pick it up and start copying the flute and oboe and clarinet and French horn parts, and so on. If I wanted to change my mind, I was licked; it was already copied. About four o'clock in the morning, I said, "I can see the end." It is like coming out of a tunnel. Far in the distance you can see the little spot of light that means you are through. I went in to the copy staff, and there was Brother Rowan Taylor. I don't think he had been to bed for about three nights. He was there, his head nodding, still copying the parts. I said, "How are things going, Rowan?" He said, "No complaints. No complaints."

You know, that is the spirit of the gospel—a brother in there giving his all to a project. No matter how humble his part of it was, he was driving to get the job done. That is the same kind of spirit that builds chapels, temples, and universities and crosses plains. His job was not to cross plains, but it was to move a pen, and he had done it without much sleep for a good many nights to help make this thing a reality.

"Well," I said, "I'm just about through." He said, "Well, go ahead, brother. Bring it to us. We'll copy it as soon as you are done." So by 6 A.M. that morning the Lord had blessed me after a twenty-two hour sprint with having finished the whole piece for the orchestra. I do not recommend that as being the usual procedure. As a matter of fact, I would hate to do it again. The only reason I was able to do it was that I had been working on the entire project for four years and finally it took just a push at the very end to get this final movement over the wall. No one could start fresh on a new piece and do that, but because it had been germinating inside my heart for a long time, when it finally came to the drive to push it over,

there it was. I finally breathed a sigh of relief and thanked the Lord for permitting me the privilege of completing the work. Now the report would not go to President Stephen L. Richards that I had failed.

We recorded Wednesday and Friday of that week. Friday night Paul Evans, who was one of the sound engineers doing the recording, said, "We've run out of tape." I had only recorded seven of the nineteen movements and had taken three quarters of my time. I thought, "Now they'll report to Brother Stephen L. Richards that I haven't recorded it properly and that it was foolish to even think we could do this in twelve hours." Paul Evans said, "Who recommended that we could do this thing in twelve hours?" I said, "Well, ah, um." It had been I who thought it could be done in that length of time, and it was because of my misjudgment that it wasn't done, so I couldn't blame anyone but myself.

That night I went with Brother Roy Darley to his home. He was my former missionary companion. My going with him saved having to go back to Provo again. We were to record the next morning, our last session. That night I unburdened my heart to my missionary companion and said, "Brother, I haven't solved the problem." He said, "The Lord will bless you." I said, "To be sure, He has blessed me wonderfully well, but you can't expect the Lord to make up for a bad judgment on my part. I misjudged. I didn't solve the problem. I didn't project whatever intellect I have into the issue involved in this recording. It will have to be done another year and on another appropriation. It will cost the Church a lot more money, and it will all be my fault." Later I told the same thing to his wife. She had a nice oyster stew for us about 11:30 that night after the recording session, and she said, "Brother Gates, don't you worry. The Lord will bless you tomorrow." I said, "Well, I know He will, but we have twelve pieces to record. Who ever heard of recording twelve pieces in one morning? The Lord does make miracles, but this is bad judgment." She said, "Well, the Lord will bless you." I can't help but feel that if I didn't have enough faith that night, Sister Darley and Roy Darley did. They went to bed with calm hearts, even if I didn't.

The next morning we got down to the Tabernacle to record, and early in the session we recorded five pieces in a row. The engineers turned on the tape in the control room. We had rehearsed them only once. After the first one, in which everything went flawlessly, I saw big grins coming out on all the players' faces. There was that wonderful, happy spirit in all of us that indicated something had been solved correctly. As a matter of fact, a ut one-third of the players in the Utah Symphony Orchestra do not belong to the Church; nevertheless, we had prayer prior to each recording session. We asked members of the orchestra who we knew were members of the Church to offer the prayers. There were some wonderful prayers offered during those recording sessions by brethren who invited the spirit of consecration and of dedication to be there to illuminate the talents of those instrumentalists and singers who were some of the finest musicians in our state. There were two Jewish brethren in the orchestra. I remember after one of the rehearsals one of them dug the other one in the ribs and said, "You know what the Church ought to do? They ought to make a technicolor movie of the Hill Cumorah Pageant and send it to all the mission fields. Isn't that right?" I am not sure the other wanted to support the missions of the Church right then, but it showed us a response of those nonmembers to the project they were engaged

To make the story shorter than I am making it, after these first five pieces were done in that last recording session, we went through the remainder, and, although there was not one hundred per cent perfection, it was so incredibly good considering the amount of rehearsal time that the players had big grins on their faces, showing that they felt good about what they had just done. So from that point on we rehearsed a piece only once. I had copyists with copies of the full score to check mistakes. If a mistake occurred, I didn't stop to correct it. I said, "French horn, measure 345, second beat," and I would go right on, and a copyist would run over to the horn player and figure out the correction to the error in measure 345. Then we would go through it, and I would say, "Everyone have their mistakes cleared up?" "Yes." The tape went on, and we recorded the pieces, one after another. The time was 12:27 and we had recorded all of the pieces except one, and we had rehearsed that one.

I might say that the organ recital had been postponed already that day by half an hour. Brother Schreiner postponed it. That is like changing the Doctrine and Covenants. Brother Schreiner, one of the great spirits in the Church, was kind enough to move his usual noon recital time, but he was waiting for us to be through at 12:30, and since we were working under a union agreement with the musicians, we were supposed to be through by the appointed time of 12:30.

By 12:27 I was relieved to get as far as we had come, although we were not completely done. We had one more piece, so I said, "Well, gentlemen, it has been wonderful this morning. I appreciate the cooperation and the wonderful spirit that has been here." The personnel manager said, "What are you waiting for? Go ahead and record." I looked over at the clock. It was twenty-seven minutes after the hour and we were to be done at 12:30. He said, "Go ahead and record it. What are you waiting for?" So I looked and everyone said, "What are you waiting for? Go ahead and record." So I said, "Okay," and we started to record. We finished the last piece at five minutes after the appointed time, at 12:35. The orchestra applauded themselves for having completed the work and for the blessing that we received.

I was interested in the reaction of nonmembers particularly. We knew the reaction of the brethren who had prayed with us. The tympanist, not a member of the Church, said, "You know, someone was here this morning with us besides ourselves." The first cellist, who came from New York City, said, "I have never been to a recording session like this even in New York." That was the general reaction. Even these nonmembers felt that the Lord had blessed us. We were working for Him. We were trying to do something that would give greenness to His kingdom. The work had been done on time, even though those last three hours were the most frantic three hours of my life.

I have on the tape now the opening of the Hill Cumorah Pageant, which is a fanfare. You might visualize that you are at the bottom of the Hill Cumorah. It is a lovely summer evening in the first part of August. You look up to the rise of the hill and over slightly to your left. At the top a shaft of light catches five brethren dressed in angels' robes, white robes, representing angelic trumpeters.

This same symbol, the symbol of the angelic trumpeter, we have elsewhere, do we not? I remember one of the great thrills of my life happened one of the first nights I walked down that alley between the old bishop's building and the M.I.A. building in Salt Lake. Those of you who go to the temple in Salt Lake frequently will remember that alley. You look up to the top. There is the spire of the temple. What is on top of that spire? A symbol. What is the symbol? It is a symbol of an angel with trumpet to

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his lips. And what is he trumpeting? The voice of warning for the last time, is he not—the angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth. This to me is a wonderful symbol. To me it is not a passive thing at all. It is highly active; it is dynamic; it is a real thing in my heart, as it is in yours.

So in this opening music at the top of the Hill Cumorah I try to catch that same dynamic quality, that same quality of the voice of warning in its brilliant and beautiful and terrifying message. You might imagine as you look at these five angels up at the top of the hill that you receive that same symbol in your heart. I am trying to project it to the people to whom we were speaking for the last time in this dispensation. Next is a hymn, "High on the Mountain Top."

Following this you might imagine that darkness comes over the hill. The angelic trupeters go into the darkness. You might imagine in the darkness that there is about a minute and one-half prelude which follows this voice of warning. Brother Hansen took me to the side of the Hill Cumorah on several afternoons in the summer of 1953 and he said, "Now, this is how I want to have the feeling of this music." He had a secretary there who took down in shorthand his words as he extemporized, not in musical terms at all, but in terms of feeling, in terms of heart, in terms of impact, how he would like this music to sound. This prelude that you are going to hear in a minute or two he told me "should have the feeling of a large wave under control." Can you imagine that? What does a large wave under control sound like? It starts at almost nothing. You almost can't hear it but it keeps getting bigger and bigger and bigger and bigger until finally it fills the whole side of the mountain. When that bigness finally arrives, out of it projects the whole brass section of the orchestra presenting a theme which Brother Hansen called the "Christ Theme."

This took two and a half years to write. There were eighteen different versions of it. I felt that I was not worthy to write anything that symbolizes the Christ. Great composers of the past have done this so much more successfully than I could possibly. There was a period of about half a year during which I just gave up trying to do it because every time I wrote something down, I thought, "This is not worthy. This is not good enough. This does not project the nobility, the dignity of the Messiah." In fact, on one occasion I remember my wife and I went up to the temple to rededicate ourselves to this problem, to get closer to the Lord than perhaps we could in the privacy of our own room at home.

I went to see Apostle Lee and received a special blessing from him on this problem. So if the result is not good enough, it is because of my weaknesses, and if it begins to even approach the dignity which we hoped for, it is because in that measure we were blessed by the Lord Himself. This took a great deal of spiritual wrestling.

It was our desire that the musical theme which we designated the "Christ Theme" should in a sense unify the background music to the entire pageant. It needed to be a theme with nobility, strength, and serenity. It needed to have its own positive identity and personality. Yet since in the drama the many prophets spoke of the Chirst and testified of Him, each in his own manner in the words of his own personality, this "Christ Theme" had to be supple enough to be combined with other musical motifs, each of which symbolized musically, the individual characteristics of the respective prophets who spoke of the Savior. For instance, when Samuel the Lamanite spoke so eloquently of the coming of the Savior and the signs which would accompany His coming, this "Christ Theme" had to be there in the background, symbolizing and amplifying his testimony, but it had to be wrapped in the personality of Samuel the Lamanite.

To me the very language that is used in the Book of Mormon is one of the evidences of its divinity, because each of the prophet-writers has a different way of testifying to the Savior. We find that subtle differences of expression and of personality exist between the respective writings of Abinadi, Samuel the Lamanite, Nephi and other great prophets of the Book of Mormon, each of whom testifies of the Savior. Each of them testifies in his own language, by his own means of expression. Musically I try to capture the differences of personality and wrap them around this pliable musical motif which became the "Christ Theme." So in this prelude music you hear "large wave under control," and then follows this first pronouncement of the theme which was meant to portray the Savior musically.

One other thing about the "Christ Theme" is the fact that when I finally arrived at the eighteenth version of the set of notes, I had the feeling that Margaret Lohner (who is a member of the M.I.A. General Board) had about her her own home town, Zurich, Switzerland. When she was a young girl she left Zurich and came to America, her family having been converted to the Church. She said, "We met on a back street in Zurich. The Church was on the second floor of a rented hall. The people of intellect and culture in Zurich looked down upon the Church as something beneath them." Sister Lohner went back with the Tabernacle Choir in 1955 to Zurich. She acted as one of the interpreters between the members of the staff of the Tabernacle Choir and the people of the city of Zurich who came out to welcome the members of the Choir. The temple at Berne added to the prestige of the Church in that country.

I recall that during that period of time when I was wrestling with my problem, here words struck a note in my own feeling about this music, particularly this prelude music. She said, "Somehow in the twenty years between the time I was a girl in Zurich and the time I came back, in the minds of the cultural and intelligent people of Zurich the Church had become something tall." Something tall! There are over one hundred thousand people who see the Hill Cumorah Pageant every year and I wanted to create this same feeling in their hearts, the same greenness, so that when they heard this music and saw this spectacle, no matter in what brown terms they might have seen the Church before, it would become something tall. It is that tallness that I try to project into this minute and a half of music. We will listen now to the prelude music.

The music to the scene "The Visions of Nephi" will be my concluding illustration. While Brother Boyer is turning to that portion of the tape, may I indicate that one of the testimonies of the Book of Mormon which was a great thrill for me to become acquainted with was the testimony of Nephi. As you listen to this music, visualize what might have occurred on the HII1 Cumorah. Five significant parts of Nephi's testimony were portrayed visually. Nephi, you recall, prayed to the Lord that he might see what his father Lehi had seen, and he was given this privilege. He told his family about this experience after it occurred, and it is this account which is dramatized. We see Nephi (the staging of this scene is on the slopes of the Hill Cumorah) speaking to his brethren, to their wives, to their children. There was quite a concourse of Lehi's family present at the time when Nephi bore testimony of the transcendent spiritual experience which occurred to him. He told how he was taken to a high mountain--whether it was in spirit or in actuality he was not sure. But there he was met by a messenger, and the Spirit of the Lord revealed unto him five scenes (among others) of the Savior who was to come some six hundred years later.

In the pageant these visions occur at different parts of the hill by means of beautiful fountains which move up thirty feet in the air and through which colored lights are shone. The actual portrayal of what Nephi saw is what we see, and while these things are occurring, the music endeavors to illuminate this series of five visions. The opening is a theme which is the "Nephi" theme. It is played by a French horn. I tried to capture the spirit of an old ancient Hebrew ram's horn. It sounds way off in the distance, as though Nephi, in telling about his experience, is actually recalling having been there where this vision occurred, this wonderful spiritual vision. So the opening music expresses great distance, great antiquity, six hundred years B.C.

Now in the middle part of the staging area of the Hill Cumorah down farther on the slope the fountains start to move up and we see what Nephi saw the first time—a beautiful virgin, more beautiful than any other virgin. The angel asked him who she was, and it was revealed to Nephi that she was to be the mother of the Christ. In a moment we see here in her beauty and her whiteness and her virginity and her freshness. The women's chorus sing a background of the spirit of her thanksgiving. Then the fountains come down on that beautful picture. Blackness now occurs and again the lights go to Nephi, where he is speaking to his brethren and their families. Now he tells about the second part of his vision in which he saw the mother and the child. Now the "Christ Theme" and the "Mary Theme" are combined, symbolic of the mother and the child together, and we get a feeling of peace and serenity and beauty.

In this next vision is the nativity scene accounted in the Book of Mormon. The worshipers, the shepherds, and others who came to the Savior to worship Him are shown. The background music by the male chorus intones Nephi's words of adoration. Listen to these wonderful words of Nephi telling about the Savior and the particular vision in which he saw Him as a child, "Yea, even the Son of the Eternal Father." Even though the scene was a manger, I try to make it sound like a cathedral symbolically because of the presence of the Son of God. Gradually the fountains come down and blackness occurs.

Nephi now talks about the third part of his vision, which was of the adult Christ—Christ as the Good Shepherd, healing the sick, teaching the gospel to those who would listen, blessing the children. As we see Him, the chorus sings the words of the Twenty—Third Psalm, for at this point the Savior was the Good Shepherd. I tried to project the peace and serenity that must have been present in the hearts of those who saw the Savior, who worshipped at His feet.

That portion of the vision now closes. The next one is not so pleasant to see. Nephi saw the Savior betrayed by His own. He saw His body desecrated. He saw His false trial. The spirit of Judas is present. This scene is a very terrifying one, showing the arrest and betrayal of the Savior. There is a very savage spirit of Satan present. The vision closes almost as fast as it came.

The next minute is a quotation from Nephi, again with his family, in which he accounts the last and perhaps most significant portion of that which he saw. He saw the Savior crucified. Nephi, I am sure, must have had a difficult time pondering the fact that the Savior would be rejected by those to whom He came. Even though it was foretold that His body would be desecrated, that by His death we might all be saved, and that we might have redemption of our sins, Nephi must have thought the scene was very tragic.

As soon as this exposition of tragic quality in the words of Nephi has been completed, we hear the chorus sing, "Crucified, crucified, they crucified the Christ," and there is a shouting sound almost as if the Savior had given way to death. At the height of this I try to project the feeling that the Savior was paying the price of the sins of man. Only He as God could bear the agony that He experienced at this time. Here is the vision, three crosses, the atonement of the Savior.

The visions have been completed. This is Nephi's theme again. We see him back with his family. The final scene of this particular part of the pageant is of Nephi bearing his testimony that this Christ to come would be the Savior of all mankind and that every knee would eventually bow and every tongue confess that this was the Christ. He admonished his family with compassion and love to accept this testimony and live by it. This music is as though he were walking down the mountain. We hear the crags in the mountains and the ice and the fog and the height, and we feel him walking back from this experience. The final words of background music are sung by the chorus and taken from Nephi, which say, "Praise to the Holy One of Israel." It is the wonderful name that Nephi gave to the Savior, and which others have given to Him. This is the "Christ Theme" sung by the chorus. Here are the mountains, the crags, and the ice. Now it is here where He speaks with compassion. The tone softens and the urgency and the kindness and the love that He feels are projected. Here are the hearers of His message, the message to His brethren.

Brothers and sisters, it has been a pleasure to bear my testimony to you this night by this means. I pray that your experience at Leadership Week will be a green one, that you will have the new thrills of learning and of education and of spirituality. I pray the Lord's blessings upon us all this Sabbath night and I do it in the name of Jesus Christ. Amen.

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It is much easier to be critical than to be correct.

--Benjamin Disraeli

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"If it seems that people; speakers, teachers, etc., are always harping on a certain subject too much, it is usually because we are not living that principle like we should be.

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Laziness grows on people; it begins in cobwebs and ends in iron chains.

--Buxton

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I have never met a man who has given me as much trouble as myself.

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It is not what we take up, but what we give up, that makes us rich.
--Descartes

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### LEST WE FORGET

"Unfolding like some graphic panorama of the past, epic in implications and dramatic in content, the story of an ancient civilization that peopled the plains and hills in this vicinity was the chief topic of discussion...Reaching so far back into the dim yesterdays of history, back to days more than 2,500 years ago, this story came with a strange emphasis in the very places where its climaxes and documents are supposed to have been reached. The narrative is the very basis of Mormon theology and belief and leads directly to the revelation given through Joseph Smith of the foundations of the Mormon Church."

Does this sound like a news clipping about the Hill Cumorah Pageant? It is the Rochester, New York, Herald of September 23, 1923, reporting on a conference commemorating the centennial of the first visit of the Angel Moroni in sermons and songs. President Alvin R. Dyer recalls that his part on the program was to speak from a prepared text on the eight witnesses to the Book of Mormon.

Each summer tens of thousands come to the Hill Cumorah to thrill again to the great religious pageant, "America's Witness for Christ." The 1968 dates are July 29 through August 3.

There are many earlier pageants and presentations, and each in its time has been designated "first."

It is thought that observances began as summer outings. The first recorded forerunner of the pageant was held July 24, 1917, in Palmyra, when missionaries and members conducted a picnic-pilgrimage from Rochester to the Joseph Smith farm and Sacred Grove.

In 1922, President B. H. Roberts, who was serving in the dual capacity as a member of the First Council of the Seventy and president of the Eastern States Mission, had his missionaries walk to the Hill Cumorah from the Joseph Smith home. There the celebration was climaxed by a program of effective, well-written slogans.

In August 1923 President Roberts notified the missionaries of a coming Cumorah conference. He desired them to make the journey by foot, preaching the gospel and tracting as they came from every direction. Missionary sisters were asked to come by train, and elders laboring in the far reaches of the mission (Maine and West Virginia) were advised to come by railroad to Pittsburgh, Harrisburg, or Albany before starting to walk, testifying to all they met of "the restoration of the gospel by the coming forth of the Book of Mormon and the re-establishment of the Church." The elders would wear a college-type pennant, bearing the inscription, "Cumorah 1823-September 21-1923," especially designed to attract interest and create opportunities for gospel conversations.

At fast meetings held in September, a letter from President Roberts was read, saying that only those members who could provide for their own transportation, food, and lodgings should go to Cumorah. Missionaries were told that they would have food and lodging at the Smith farm during the days of the conference.

The conference began Friday evening, September 21, at the Smith Farm, and continued Saturday and Sunday with meetings, (President Roberts called them "Episodes") at the Hill Cumorah and the Sacred Grove. The "episodes" bore these titles: The Appearing of the Angel to the Prophet Joseph Smith; The Prophet's First Visit to Cumorah-Beholding the Plates; The Delivery of the

Plates to Joseph - the Translation and Publication of That Record; The Organization of the Church, April 6, 1830; The First Vision of the Prophet-The Atonement of Christ; The Appearing of the Christ to the Nephites; and The Message of the Book of Mormon to the Gentile Nations of America, the Land of Zion.

Flags were much in evidence during the program, including a Cumorah-Ramah flag in tribute to two great peoples- the Nephies and the Jaredites. Appropriate songs of the restoration were song, some by Nannie Tout, Hazel Dawn, and Margaret Romaine, members of the Church who were pursuing opera and concert careers in New York.

President Heber J. Grant, then President of the Church, attended and spoke. Also there were President Rudger Clawson and Elders Joseph Fielding Smith and James E. Talmage. The Sunday afternoon meeting on the Hill Cumorah was attended by about 200 missionaries, 50 other members, and 1,000 nonmembers.

At that conference no attempt was made to dramatize the restoration. Several years later, in July 1928, a pageant was presented at the Sacred Grove. This was written by John W. Stonely, who had come into the area about a year earlier and who is now a patriarch in the Cumorah Stake, and the late Florence Bushman (Zobell), then an Eastern States Missionary. This pageant portrayed the origin, history, contents, and purposes of the Book of Mormon in readings, costume, dialogue, and music. "The Stick of Joseph", the first scene was placed in the Holy Land just prior to the Babylonian captivity, with Ezekiel and others depicting development of biblical prophecies relating to the Book of Mormon. Scene 2, "Lost Truth," was set on the mountain (1 Ne. 11:1) where Nephi received a vision concerning the purpose and destiny of the book. Scene 3, "The Iron Rod," showed a New World beach and depicted the establishment of Lehi's people in the land of promise. Here the Lamanite nation began, and the Iron Rod dream received its interpretation.

Scene 4, "Voices from the Dust," was dated 1829, when the testimonies of Moroni, Alma, Abinadi, Benjamin, the Brother of Jared, Nephi (who chronicled the visit of the resurrected Lord to his people), and Samuel the Lamanite were given to Joseph Smith. "Unto Every Nation," the final scene, was also placed at the Hill Cumorah, as Joseph Smith and the Three Witnesses proclaimed a new dispensation upon the earth in 1830.

Elder Stonely also wrote pageants in 1929 and 1930. In 1930, "Footsteps in the Sands of Time" (a title taken from the theme of the Church's centennial year) pictured events in the ten decades of the Church's history. This program was presented in a roped-off field on the Joseph Smith farm before an audience of 200, and was repeated several times in the succeeding years, usually on July 24, at annual Eastern States Mission Conferences.

At the three day mission conference in 1935 the Angel Moroni monument atop the Hill Cumorah was dedicated on July 21 by President Heber J. Grant, with President David O. McKay and other General Authorities in attendance.

There was no pageant that year, but meetings with talks and musical numbers were held at the hill and the grove. However, mission president Don B. Colton saw the potential for missionary work in large summer gatherings at the hill, then easily accessible by a new highway.

In 1936, Ira J. and Beatrice Markham, inspired by the suggestions of Professor E. H. Eastmond of Brigham Young University, wrote and directed a pageant entitled "The Restoration," which was presented May 8 in the Brooklyn Ward. Following this, President Colton encouraged missionaries Oliver R. Smith and Meryl Dunn (Jones) to prepare a pageant script. Their "Truth from the Earth" was presented by a cast of 70 on July 25, 1936, at the rear of the new Bureau of Information building at the foot of Hill Cumorah. This was the first pageant presented at the hill.

With an audience of about 5,000 seated on the hillside, the 1936 pageant began with the strains of "Nephite Lamentation," played by seven missionary trumpeters spotlighted at the crest of the hill. Its scen unfolded the story of the Book of Mormon and the restoration, including the following episodes: Joseph Smith's vision in the grove; appearances of the Angel Moroni; translation of the sacred record; Lehi and his family in the wilderness; the ministry of Alma; Christ's appearance and teachings to the Nephites; their destruction by the Lamanites; Moroni's closing of the Nephite record; and the organization of the Restored Church.

President Colton then formed a committee to develop a pageant suitable for annual presentation at the hill. Dr. H. Wayne Driggs, then an instructor in English at New York University, prepared the script, entitled "America's Witness for Christ," taking the theme from the Book of Mormon. This pageant was first presented on three stages at the Hill Cumorah, July 23 and 25, 1937. Missionaries estimated the audiences at 15,000 and they counted cars from 19 states in the parking lot. On July 24, local Church members and missionaries presented "The Builders" a pioneer drama written by Elder Oliver R. Smith.

"The unfolding purpose of God is like a scroll of light in the heavens. Every discovery and invention may be used for the dissemination of Gospel truth," said the late Elder John A. Widtsoe. (Era, August 1939, p. 480.) Over the years the Cumorah pageant has undergone numerous refinements. If one were to compare the presentation of "America's Witness for Christ" year by year, one would surely see the influence of many writers, directors, and others, and how refinements have been made in it as newtechnological developments have become available.

This year's pageant, under the long-time director Harold I. Hansen, is expected to enlist some 450 workers - cast members, technicians, and all the behind-the-scenes people who make such a presentation successful. Workers will include missionaries, busloads of volunteers from the West (largely Brigham Young University students), and Saints from the Hill Cumorah area.

Thus a tradition began half a century ago at the Hill Cumorah continues.

(Improvement Era, May 1968)

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Don't lose faith in what you know because of what you don't know.

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Prayers should be the key of the day and the lock of the night.

-- English proverb.

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## MIRACULOUS HEALING OF THE SICK

Due to the unhealthful condition of the place when the people first arrived at Commerce, many were taken sick with malaria fever, and were nigh unto death. Some of the refugees were sheltered only by tents and wagon covers, for there had been little time, and less means, by which houses, even of logs, could be built. On the morning of July 22, 1839, the Prophet arose from his bed of sickness and being filled with the Spirit of the Lord, he went forth along the river bank healing all who were afflicted. Among the number were Henry G. Sherwood, and Benjamin Brown, who appeared in a dying condition. He later crossed over the river to Montrose and healed Brigham Young and a number of other brethren of the twelve, and took them along with him to assist him in his ministry. What took place in Iowa is thus related by Elder Wilford Woodruff:

"After healing all the sick upon the bank of the river as far as the stone house, he called upon Elder Kimball and some others to accompany him across the river to visit the sick at Montrose. Many of the saints were living at the old military barracks. Among the number were several of the twelve. On his arrival, the first house he visited was that occupied by Elder Brigham Young, the president of the quorum of the twelve, who lay sick. Joseph healed him, then he arose and accompanied the Prophet on his visit to others who were in the same condition. They visited Elder W. Woodruff, also Elders Orson Pratt and John Taylor, all of whom were living in Montrose. They also accompanied him. The next place they visited was the home of Elijah Fordham, who was supposed to be about breathing his last. When the company entered the room the Prophet of God walked up to the dying man, and took hold of his right hand and spoke to him; but Brother Fordham was unable to speak his eyes were set in his head like glass, and he seemed entirely unconscious of all around him. Joseph held his hand and looked into his eyes in silence for a length of time. A change in the countenance of Brother Fordham was soon perceptible to all present. His sight returned and upon Joseph asking him if he knew him, he, in a low whisper, answered, 'Yes.' Joseph asked him if he had faith to be healed. He answered, 'I fear it is too late; if you had come sooner I think I would have been healed.' The Prophet said, 'Do you believe in Jesus Christ?' He answered in a feeble voice, 'I do.' Joseph then stood erect, still holding his hand in silence several moments; then he spoke in a very loud voice, saying 'Brother Fordham, I command you in the name of Jesus Christ to arise from this bed and be made whole.' His voice was like the voice of God, and not of man. It seemed as though the house shook to its very foundations. Brother Fordham arose from his bed and was immediately made whole. His feet were bound in poultices, which he kicked off, then putting on his clothes, he ate a bowl of bread and milk, and followed the Prophet into the street."

In this manner, the Prophet and the brethren passed from house to house, healing the sick and recalling them from the mouth of the tomb. It was on this occasion that a man, not a member of the Church, seeing the mighty miracles which were performed, begged the Prophet to go with him and heal two of his children who were very sick. The Prophet could not go, but said he would send someone to heal them. Taking from his pocket a silk handkerchief he handed it to Elder Wilford Woodruff and requested him to go and heal the children. He told Elder Woodruff to wipe the faces of the children with the handkerchief, and they should be healed. This he did, and they were healed. "As long as you keep that handkerchief," said Joseph to Brother Woodruff, as he sent him on his way, "it shall remain a league between you and me."

## THE POWER TO HEAL

Let us begin with a thrilling story of the power of God's Priesthood at work among men today. This account came out of the attack upon Kwajalein during World War II.

The men of the United States Marines were moving in to the beach. As they edged closer, the splatter of machine guns laid a death pattern on the men wading toward shore. Part of the account follows:

As I was a war correspondent, my boat was going in behind the first line of men, and we came upon these two wounded Marines in the water. One, from the stain of red around him, we could tell was wounded badly; the other, wounded too, was holding the other's head above water. We picked them up, amidst a hail of shots from shore, then pulled back toward safer retreat to render first aid. The one seemed too far gone to need much help, but the other refused aid until his wounded buddy was attended. But our help was insufficient, as we soon realized, and we announced our decision to his comrade. Then it happened.

This young man, the better of the two, bronzed by the tropical sun,....slowly got to his knees. His one arm was nearly gone, but with the other, he lifted the head of his unconscious pal into his lap, placed his good hand on the other's pale brow and uttered what to us seemed to be incredible words — words which to this moment are emblazoned in unforgettable letters across the doorway of my memory: "In the name of Jesus Christ, and by virtue of the Holy Priesthood which I hold, I command you to remain alive until the necessary help can be obtained to secure the preservation of your life."

Today, the three of us are here in Honolulu, and he is still alive. In fact, we walked down the beach together today, as we convalesce. He is the wonder of the medical unit, for - they say - he should be dead.

How did this bearer of the Holy Priesthood know that he could be instrumental in saving his companion? By faith. In his heart burned the testimony of truth — "that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart...." (D&C 46:7.) There are many spiritual gifts and, each Priesthood bearer is capable of exercising those gifts with which he is endowed. This lesson is given to inspire us to exercise this power.

1973-74 Melchizedek Priesthood Manual Pages 94, 95

## EXCERPTS FROM "READY REFERENCES"

The fulfilment of the scriptural predictions of a universal apostasy is attested by a reasonable interpretation of history. As shown by the foregoing Scriptures, the great falling away had begun even before the Apostles of the Lord passed from life. Secular authors, and particularly writers of ecclesiastical history, furnish conclusive evidence of the dread reality.

Among the historians of the period immediately following apostolic times, was Hegesippus, who 'flourished nearest the days of the apostles'. Writing of the conditions marking the close of the first century and the beginning of the second, Eusebius cites the testimony of the earlier writer as follows: - 'The same author, (Hegesippus) relating the events of the times, also says, that the Church continued until then as a pure and uncorrupt virgin; whilst if there were any at all that attempted to pervert the sound doctrine of the saving gospel, they were yet skulking in dark retreats; but when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the apostles left, henceforth attempted, without shame to preach their false doctrine against the gospel of truth. Such is the statement of Hegesippus.' - Eusebius, Eccles. Hist., Book III, chap. 32.

A later writer commenting on the schisms and dissensions by which the Church was rent in the latter part of the first century — the period immediately following that of the apostolic ministry, says: 'It will easily be imagined that unity and peace could not reign long in the church, since it was composed of Jews and Gentiles, who regarded each other with the bitterest aversion. Besides, as the converts to Christianity could not extirpate radically the prejudices which had been formed in their minds by education, and confirmed by time, they brought with them into the bosom of the church more or less of the errors of their former religions. Thus the seeds of discord and controversy were easily sown, and could not fail to spring up soon into animosities and dissensions, which accordingly broke out and divided the church.' — Mosheim, Eccles. Hist., Century I, Part II, chap. 3:11.

The quotations from Mosheim both foregoing and following, are taken from the English version, in six volumes, by Archibald Maclaine, 1819. Writing of the ceremonies used in the church during the second century, Mosheim continues: 'There is no institution so pure and excellent which the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity. In this century, many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men.... Both Jews and heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service. And as they considered these rites as an essential part of religion, it was but natural that they should behold with indifference, and even with contempt, the simplicity of the Christian worship, which was destitute of those idle ceremonies that rendered their service so specious and striking. To remove then, in some measure, this prejudice against Christianity, the bishops thought it necessary to increase the number of rites and ceremonies, and thus to render the public worship more striking to the outward senses. addition of external rites was also designed to remove the opprobrious calumnies which the Jewish and pagan priests cast upon the Christians, on account of the simplicity of their worship, esteeming them little better than

Atheists, because they had no temples, altars victims, priests, nor any thing of that external pomp in which the vulgar are so prone to place the essence of religion. The rulers of the church adopted, therefore, certain external ceremonies, that thus they might captivate the senses of the vulgar, and be able to refute the reproaches of their adversaries.' - Century II, Part II, chap. 4:1, 2, 3.

Of the increasing declension in the third century: 'All the records of this century mention the multiplication of rites and ceremonies in the Christian Several of the causes that contributed to this, have been already pointed out; to which we may add, as a principal one, the passion which now reigned for the Platonic philosophy, or rather, for the popular Oriental superstition concerning demons, adopted by the Platonists and borrowed, unhappily, from them by the Christian doctors. For there is not the least dobut, but that many of the rites, now introduced into the church, derived their origin from the reigning opinions concerning the nature of demons, and the powers and operations of invisible beings. Hence the use of exorcisms and spells, the frequency of fasts, and the aversion to wedlock. Hence the custom of avoiding all connexions with those who were not yet baptized, or who lay under the penalty of excommunication, as persons supposed to be under the dominion of some malignant spirit. And hence, the rigour and severity of that discipline and penance that were imposed upon those who had incurred by their immoralities the censures of the church....We have already mentioned the principal rites that were used in the administration of baptism; and we have only to add, that none were admitted to this solemn ordinance, until, by the menacing and formidable shouts and declamation of the exorcist, they had been delivered from the dominion of the prince of darkness, and consecrated to the service of god.' - Century III, part II, chap. 4: 1, 4.

Of the fourth century: 'While the Roman emperors were studious to promote the honor of christianity, by the auspicious protection they afforded to the church, and their most zealous efforts to advance its interests, the inconsiderate, and ill-directed piety of the bishops cast a cloud over the beauty and simplicity of the gospel, by the prodigious number of rites and ceremonies which they had invented to embellish it. And here we may apply that well-known saying Augustin, that the yoke under which the Jews formerly groaned, was more tolerable than that imposed upon many Christians in this time. The rites and institutions, by which the Greeks, Romans, and other nations, had formerly testified their religious veneration for fictitious deities, were not adopted, with some slight alterations by Christian bishops, and employed in the service of the true God... Nay, it would seem as if all possible means had been industriously used, to give an air of folly and extravagance to the Christian assemblies.' - Century IV, Part II, chap. 4:1, 4.

Of the fifth century: 'The sacred and venerable simplicity of the primitive times, which required no more than a true faith in the word of God, and a sincere obedience to his holy laws, appeared little better than rusticity and ignorance to the subtile doctors of this quibbling age....Several of these ancient writers, uncorrupted by the contagious examples of the times in which they lived, have ingenuously acknowledged, that true piety and virture were smothered, as it were, under that enormous burden of ceremonies under which they lay groaning in this century.'—Century V, Part II, chaps. 3:1 and 4:1.

Of the sixth century: 'When once the ministers of the church had departed from the ancient simplicity of religious worship, and sullied the native purity of divine truth by a motley mixture of human inventions, it was difficult to set bounds to this growing corruption. Abuses were daily multiplied, and superstition drew from its horrid fecundity an incredible number of absurdities, which are added to the doctrine of Christ and his apostles.... To be convinced of the truth of the dismal representation we have here given of the state of religion at this time, nothing more is necessary than to cast an eye upon the doctrines now taught concerning the worship of images and saints, the fire of purgatory, the efficacy of good works, i.e., the observance of human rites and institutions, towards the attainment of salvation, the power of relics to heal the diseases of body and mind; and such like sordid and miserable fancies, which are inculcated in many of the superstitious productions of this century, and particularly in the epistles and other writings of Gregory the Great.' - Century VI, Part II, chap. 3: 1,2.

Of the seventh century: 'In this barbarous age, religion lay expiring under a motley and enormous heap of superstitious inventions, and had neither the courage nor the force to raise her head, or to display her native charms, to a darkened and deluded world. In the earlier periods of the church, the worship of Christians was confined to the One Supreme God, and hisSon Jesus Christ; but the Christians of this century multiplied the objects of their devotion, and paid homage to the remains of the true cross, to the images of the saints, and to bones, whose real owners were extremely dubious.' - Century VII, Part II, chap. 3:1.

Of the eighth century: 'The pure seed of celestial truth was however, choked by a monstrous and incredible quantity of noxious weeds. The rational simplicity of the Christian worship was corrupted by an idolatrous veneration for images, and other superstitious inventions, and the sacred flame of divine charity was extinguished by the violent contentions and animosities which the progress of these superstitions occasioned in the church.' - Century VIII, Part II, chap. 3:1.

The record of succeeding centuries is a cumulative array of evidence in fulfilment of Isaiah's fateful utterance 'they have transgressed the laws, changed the ordinance, broken the everlasting covenant' (24:5). Individual apostasy from the Church developed into a universal apostasy of the Church.

In the fourth century Constantine the Great made the so-called Christianity of the time the religion of state; and zealous devotion to the church became the surest recommendation to imperial favor. Priestly office was more sought after than military rank or state preferment. Whatever vestiges of genuine Christianity may have possibly survived in the church before, were buried by the abuses that followed the elevation of the churchly organization to secular favor through the decree of Constantine.

Following the Reformation in the sixteenth century and thence onward diverse sects arose, none of which could consistently profess to be founded upon any dispensation of Divine authority. Many candid and devout writers affirm the actuality of the apostasy.

John Wesley, one of the founders of Methodism, comments as follows on the early decline of spiritual power and the cessation of the Divine gifts and graces within the church: 'It does not appear that these extraordinary gifts of the Holy Spirit were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of

promoting the Christian cause thereby heaped riches and power and honour upon Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased, very few instances of the king being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the word was become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause of it was that the love of many, almost all Christians, so-called, was waxed cold. The Christians had no more of the spirit of Christ than the other heathens. The Son of Man, when He came to examine His Church, could hardly find faith upon earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church because the Christians were turned heathens again, and only had a dead form left.' - John Wesley's Works, Vol. VII, 89; 26-27.

The Church of England frankly avers the fact of the apostasy, as set forth in the 'Homily Against Peril of Idolatry', first published about the middle of the sixteenth century:

'So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom - an horrible and most dreadful thing to think - have been at once drowned in abominable idolatry; of all other vices most detested of God, and most damnable to man; and that by the space of eight hundred years and more.'

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The trouble with most of our prayers is that we are not honest with ourselves and with God. We must be free of envy, resentment, jealqusy, and greed.

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Pray as though everything depended on the Lord. Then get up and go about it as though everything depended upon you.

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Prayer does not change things --- it changes people. People change things.

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Live among men as though  $\operatorname{\mathsf{God}}$  were watching. Talk to  $\operatorname{\mathsf{God}}$  as though  $\operatorname{\mathsf{men}}$  were listening.

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Practice in life whatever you pray for and God will give it to you abundantly.

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If you have a special problem, consult someone who has a special knowledge about it—and do it on your knees.

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We ask for strength, and God gives us difficulties which make us strong. We pray for wisdom and God sends us problems, the solutions of which develops wisdom. We plead for courage, and God gives us dangers to overcome. We ask for favors, God gives us opportunities. This is the answer.

### THE AMERICAN MISSION

## BY ELDER STERLING W. SILL

James Russell Lowell once said that "no one is ever born into the world whose work is not born with him." In the grand counsel in heaven, Adam and Eve were selected to become the progenitors of the race of mortals that were to live upon the earth. The scripture also says that God knew Jeremiah before his earth life began and that his work was cut out for him, as God had ordained him to be a prophet unto the nations before he was born. (Jer. 1:5.) Jesus himself was foreordained to come into the world to redeemd it from sin. (I Peter 1:20.) And Henry Van Dyke could have been speaking for many others when, in referring to the particular work that life had given him to do, he said,

This is my work, my blessing not my doom; Of all who live, I am the one by whom this work Can best be done in the right way.

It is also true that certain nations have been organized for a particular purpose and have been given a specific mission to perform. Ancient Israel was given an assignment to be a holy nation and to keep Jehova worship alive in an idolatrous world. It was the job of the Israelites to set the proper example, showing men and women how to live at their best. But in these latter days a great modern American nation has been established by God and has been given a divine mission of the greatest consequence. Even if our only means of judgment were "by its fruits", it would still be perfectly clear that God had a special interest in America and had assigned it an important role for these latter days.

We know that from the very beginning America has been a land specially dedicated to freedom. It was founded by liberty-loving pilgrims and pioneers who were led here by God to escape the tyranny and oppression of other lands. Our national symbol is a great statue of liberty standing on Bedloe Island in New York Harbor at the gateway of America, beckoning hitherward outcast and homeless people. This great lady holds aloft the torch of freedom, and on a tablet at the base of this statue is inscribed a characteristically American philosophy, which in part reads as follows:

Give me your tired, your poor,
Your huddled masses yearning to be free,
The wretched refuse of your teeming shores Send these, the homeless, tempest tossed to me;
I lift my lamp beside the golden door.

We know that on many occasions in world history God has made a special effort to establish a great world power out of freedom-loving, righteous people. And as far back as the council in heaven, he made a firm commitment to free agency for all mankind. It was the contest between the philosophies of freedom and compulsion that caused Lucifer to rebel against God and to be banished from heaven.

Force and coercion are still the primary cause of much of the trouble that is presently taking place in the world. A long string of dictators, including Genghis Khan, Alexander the Great, Caesar, Napoleon, Stalin, Hitler and their present-day successors, have always sought to dominate other people. And the philosophy of "by their fruits ye shall know them" definitely puts the dictators in the camp of Satan. What a happy exception it is, therefore, to see the world's strongest present-day nation as the leader in science and culture, taking an exactly opposite course in its dedication to the idea of promoting the freedom of all mankind. In times past those nations like the Philippines, Cuba, Japan, and Germany that have fallen into American hands have been rehabilitated, given training and gifts, and set free. But we have a more sure way of knowing about the divine mission of America even than by merely judging her by her fruits.

In 1830, when the United States was a small, young nation, an ancient volume of pre-Columbus scripture known as the Book of Mormon was translated into English. From this source, supplemented by some modern-day revelations, we learn the history of America from the time of Adam to the present. We also learn of the divine decrees of God concerning this land, and the important coming events that will yet transpire here. America is the place where the New Jerusalem will be built to serve as one of God's capital cities during his millennial reign following the glorious second coming of Christ. The tenth Article of Faith says, "We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes, that Zion will be built upon this the American continent, that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory."

God's messages about America make clear what was pointed out in Abraham Lincoln's proclamation of 1863, that these blessings were not produced by our own superior wisdom or virtue, but God's own hand has been the instrument in shaping the course of America. The scriptures are clear, and history testifies that God rules in the affairs of men. And even at this moment God is making ready to cleanse the earth of its sin and to redeem it from the unpleasant state in which it has lived for nearly 6,000 years, since the fall of man. But still the international power struggle among ungodly men goes on attempting to dominate men's minds and to get possession of as much of the earth as possible.

And now we are even conducting a battle for possession of the moon. "But the earth is the Lord's," and soon he will take personal physical possession of it and establish a perfect theocratic government here where everyone may live righteously, successfully, and happily. Then no one will say that God is dead, or that revelations from him have ceased, or that it doesn't matter any more what we do. For then Christ will reign over the earth in person as King of Kings and Lord of Lords. Then every knee shall bow, and every tongue shall confess that Jesus is the Christ.

In the meantime, most people are going along as did those of Noah's day to whom the Lord himself compared us. (Matt. 24:37-39.) But during this final period of preparing the people, the Lord wants at least one place where freedom prevails, where righteousness can be taught, and where everyone is at liberty to worship God according to the dictates of his own conscience.

There are some who say that America is declining in her moral concepts and is losing the sense of her divine mission. But at least on a basis of comparison this is not so. A few years ago the United States was just one great nation among a group of many other great nations. But the relative importance of American leadership has actually been greatly increased in recent years, until now it stands almost alone at the top of the list of

nations and has no close competitors. And while we may do many things wrong and certainly we have some serious sins, yet where is there any other nation to compare with her?

The Christian religion itself was once exclusively located in Asia, but not its center of gravity has also passed to America. The people of the land where Jesus labored so hard to establish his Church not only put him to death, but comparatively very few of those who live there now have even accepted, let alone retained even a small part of the Christian faith. In fact, there is a very small percentage of Christians in any of the large nations except America. We buy more Bibles in American than in all of the rest of the world put together. The United States has six percent of the world's people and seven percent of its land area. In these particulars America is far below such nations as Russia, China, and India. And yet the United States gives more economic aid in feeding, clothing, and otherwise assisting needy peoples than all other nations combined. And it is also the American mission to keep freedom, righteousness, and human dignity alive in the world and make them available to all other interested peoples. God has said, "And this is my work and my glory, to bring to pass the immortality and eternal life of man." But we have now been invited into God's firm to assist in that work in which he himself spends his entire time. It now becomes our work and our glory to bring to pass the immortality and eternal life of man.

The Communist nation that comes second to the United States in power is on a much lower level so far as its standards of education, Christianity, economic production, and genuine help to others are concerned. Russia also plays a completely different kind of role among the nations. Its mission is very largely one of evil. It functions as the world's troublemaker. It is carrying on the philosophy of force that was orginated by Lucifer in the council of heaven. It is trying to destroy Christianity and wipe from the earth all belief in God, which is directly against the divine purpose. As goals to be accomplished, Russia places "domination" far above truth and righteousness. Lenin effectively represented the general philosophy of Communist leaders when he said, "It is moral to tell any lie, break an agreement, violate any law, liquidate any individual or group or do anything else that will advance the cause of Communism."

This was followed up by Khrushchev's threat of burying us. And we know they would if they could. But how strangely this philosophy would sound under an American label, and how poorly it compares with the American point of view expressed by Abraham Lincoln, when he said, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us press on to finish the work we are in, to bind up the nation's wounds and to care for him who has borne the battle, for his widow and his orphans."

Where should we look for the source of this strangely different philosophy if not to God, the author of all good? A revelation from him says that the Constitution of the United States is an inspired document written by wise men that he himself had raised up unto this very purpose. And it is based on justice and fairness for all men. It was given in the spirit of Jesus' teaching his disciples to pray, saying, "Thy kingdom come, they will be done in earth as it is in heaven."

Just before his crucifixion Jesus looked beyond the apostacy and the dark ages that followed his rejection. He described many of the conditions that would exist in the latter days, and he forteold some of those events that should immediately precede his own glorious second coming to the earth.

After foretelling such things as the wars and difficulties between the nations, he said, "And this gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come." (Matt. 24:14.) To prepare the way before him, the gospel of Jesus Christ could not very well have been restored in Russia or China, as those nations are trying to blot out the Christianity that they already have. The gospel could only have been restored in a free society where righteousness and fairness were part of the national philosophy.

John the Revelator also proclaimed the restoration of the gospel in the latter days, when he said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of His judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

It is the testimony of The Church of Jesus Christ of Latter-day Saints that the angel has flown and that he came to America, and the message is now going forth for the last time before the final winding up scene takes place. No one knows the day nor the hour that the Lord will come, but Jesus gave us his sign when he said, "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at your doors." (Matt. 24:32-33.)

America and Americans must not fail in this divine mission. We already know from several big-scale experiences about what happens when nations or men turn their backs on freedom and righteousness and God. That act has caused the downfall of all of the peoples of the past. But in the present we may be held to an even more strict account, as it is said that "where much is given, much is required," and no nation has received as much as we have. In 1852, Daniel Webster made a prophetic statement before the New York Historical Society about these eternal principles on which our national greatness depends; he said, "If we and our posterity shall be true to the Christian religion, and if we and they shall live always in the fear of God and shall respect his commandments, we may have the highest hopes for the future fortunes of our country. It will have no decline and fall, but it will go on prospering and to prosper.

"But if we or our posterity shall reject religious instructions and authority, violate the rules of morality and recklessly destroy the political constitution which holds us together, no man can tell how sudden a catastrophy may overwhelm us, that shall bury all of our glory in profound obscurity. Should that catastrophy happen, let the horrible narrative never be written. Let its fate be that of the lost books of Livy, which no human eye shall ever read, or the missing pleiad of which no man can ever know more than that it is lost and lost forever."

And may God help us to be great Americans, and faithfully carry forward that divine mission which he has assigned to us.

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Thy mind oh man to lead a soul to salvation must stretch as high as the heavens.

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## GETTING TO KNOW YOU

Getting to know you

Getting to know all about you

Getting to like you

Getting to hope you like me

Getting to know you

Putting it in my way, but nicely

You are precisely

(Just what I need.)

Getting to know you

Getting to feel free and easy

When I'm with you

Getting to know what to say

Haven't you noticed?

Suddenly I'm bright and breezy

Because of the beautiful and new

Things I'm learning about you

Day by day.

## THE GREATEST SALESMAN IN THE WORLD

# EXCERPTS FROM THE BOOK BY OG MANDINO

Hafid knelt and pulled out a small leather-strapped box. He placed it below the contour made by Pathros' legs on the bed. The old man cleared his throat, "Many years ago when I possessed less status than even a camel boy, I was privileged to rescue a traveler from the East who had been set upon by two bandits. He insisted that I had saved his life and wished to reward me although I sought none. Since I had neither a family nor funds he enjoined me to return with him to his home and kin where I was accepted as one of his own.

"One day, after I had grown accustomed to my new life, he introduced me to this chest. Inside were ten leather scrolls, each one numbered. They contained all the secrets and principles necessary to become a great success in the art of selling. For the next year I was tutored each day on the wise words of the scrolls and I eventually memorized every word on every scroll until they had become a part of my thinking and my life. They became habit.

The career I have chosen is laden with opportunity yet it is fraught with heartbreak and despair and the bodies of those who have failed, were they piled one atop another, would cast its shadow down upon all the pyramids of the earth.

Yet I will not fail, as the others, for in my hands I now hold the charts which will guide me through perilous waters to shores which only yesterday seemed but a dream. I must practice the art of patience for nature never acts in haste. To create the olive, king of all trees, a hundred years is required. An onion plant is old in nine weeks. I have lived as an onion plant. It has not pleased me. Now I wouldst become the greatest of olive trees and, in truth, the greatest of salesmen.

And how will this be accomplished? For I have neither the knowledge nor the experience to achieve greatness and already I have stumbled in ignorance and fallen into pools of self-pity. The answer is simple. I will commence my journey unencumbered with either the weight of unnecessary knowledge or the handicap of meaningless experience. Nature already has supplied me with knowledge and instinct far greater than any beast in the forest and the value of experience is overrated, usually by old men who nod wisely and speak stupidly.

In truth, experience teaches thoroughly yet her course of instruction devours men's years so the value of her lessons diminishes with the time necessary to acquire her special wisdom. The end finds it wasted on dead men. Furthermore, experience is comparable to fashion; an action that proved successful today will be unworkable and impractical tomorrow.

Only principles endure and these I now possess, for the laws that will lead me to greatness are contained in the words of these scrolls. What they will teach me is more to prevent failure than to gain success, for what is success other than a state of mind? Which two, among a thousand wise men, will define success in the same words; yet failure is always described but one way. Failure is man's inability to reach his goals in life, whatever they may be.

In truth, the only difference between those who have failed, and those who have succeeded lies in the difference of their habits. Good habits are the key to all success. Bad habits are the unlocked door to failure. Thus, the first law I will obey, which precedeth all others is - I will form good habits and become their slaves.

As a child I was slave to my impulses; now I am slave to my habits, as are all grown men. I have surrendered my free will to the years of accumulated habits and the past deeds of my life have already marked out a path which threatens to imprison my future. My actions are ruled by appetite, passion, prejudice, greed, love, fear, environment, habit, and the worst of these tyrants is habit. Therefore, if I must be a slave to habit let me be a slave to good habits. My bad habits must be destroyed and new furrows prepared for good seed.

I will form good habits and become their slave.

And how will I accomplish this difficult feat? Through these scrolls, it will be done, for each scroll contains a principle which will drive a bad habit from my life and replace it with one which will bring me closer to success. For it is another of nature's laws that only a habit can subdue another habit. So, in order for these written words to perform their chosen task, I must discipline myself with the first of my new habits which is as follows:

Herein lies the hidden secret of all man's accomplishments. As I repeat the words daily they will soon become a part of my active mind, but more important, they will also seep into my other mind, that mysterious source which never sleeps, which creates my dreams, and often makes me act in ways I do not comprehend.

As the words of these scrolls are consumed by my mysterious mind I will begin to awake, each morning, with a vitality I have never known before. My vigor will increase, my enthusiasm will rise, my desire to meet the world will overcome every fear I once knew at sunrise, and I will be happier than I ever believed it possible to be in this world of strife and sorrow.

Eventually I will find myself reacting to all situations which confront me as I was commanded in the scrolls to react, and soon these actions and reactions will become easy to perform, for any act with practice becomes easy.

Thus a new and good habit is born, for when an act becomes easy through constant repetition it becomes a pleasure to perform and if it is a pleasure to perform it is man's nature to perform it often. When I perform it often it becomes a habit and I become its slave and since it is a good habit this is my will. Today my skin has become as dust. I will walk tall among men and they will know me not, for today I am a new man, with a new life.

#### THE SCROLL MARKED II

I will greet this day with love in my heart.

For this is the greatest secret of success in all ventures. Muscle can split a shield and even destroy life but only the unseen power of love can open the hearts of men and until I master this art I will remain no more than a peddler in the market place. I will make love my greatest weapon and none on whom I call can defend against its force.

My reasoning they may counter; my speech they may distrust; my apparel they may disapprove; my face they may reject; and even my bargains may cause them suspicion; yet my love will melt all hearts liken to the sun whose rays

soften the coldest clay.

I will greet this day with love in my heart.

And how will I do this? Henceforth will I look on all things with love and I will be born again. I will love the sun for it warms my bones; yet I will love the rain for it cleanses my spirit. I will love the light for it shows me the stars. I will welcome happiness for it enlarges my heart; yet I will endure sadness for it opens my soul. I will acknowledge rewards for they are my due; yet I will welcome obstacles for they are my challenge.

I will greet this day with love in my heart. And How will I speak? I will laud mine enemies and they will become friends; I will encourage my friends and they will become brothers. Always will I dig for reasons to applaud; never will I scratch for excuses to gossip. When I am tempted to criticize I will bite on my tongue; when I am moved to praise I will shout from the roofs.

Is it not so that birds, the wind, the sea and all nature speaks with the music of praise for their creator? Cannot I speak with the same music to his children? Henceforth I will remember this secret and it will change my life.

I will greet this day with love in my heart. And how will I act? I will love all manners of men for each has qualities to be admired even though they may be hidden. With love I will tear down the wall of suspicision and hate which they have built round their hearts and in its place will I build bridges so that my love may enter their souls.

I will love the ambitious for they can inspire me! I will love the failures for they can teach me. I will love the kings for they are but human; I will love the meek for they are divine. I will love the rich for they are yet lonely; I will love the poor for they are so many. I will love the young for the faith they hold; I will love the old for the wisdom they share. I will love the beautiful for their eyes of sadness; I will love the ugly for their souls of peace.

I will greet this day with love in my heart. But how will I react to the actions of others? With love. For just as love is my weapon to open the hearts of men, love is also my shield to repulse the arrows of hate and the spears of anger. Adversity and discouragement will beat against my new shield and become as the softest of rains. My shield will protect me in the market place and sustain me when I am alone. It will uplift me in moments of despair yet it will calm me in time of exultation. It will become stronger and more protective with use until one day I will cast it aside and walk unencumbered among all manners of men and, when I do, my name will be raised high on the pyramid of life.

I will greet this day with love in my heart. And how will I confront each whom I meet? In only one way. In silence and to myself I will address him and say I Love You. Though spoken in silence these words will shine in my eyes, unwrinkle my brow, bring a smile to my lips, and echo in my voice; and his heart will be opened. And who is there who will say nay to my goods when his heart feels my love?

I will greet this day with love in my heart. And most of all I will love myself. For when I do I will zealously inspect all things which enter my body, my mind, my soul, and my heart. Never will I overindulge the requests of my flesh, rather I will cherish my body with cleanliness and moderation. Never will I allow my mind to be attracted to evil and despair, rather I will uplift it with the knowledge and wisdom of the ages. Never will I allow my soul to become complacent and satisfied, rather I will feed it with meditation and prayer. Never will I allow my heart to become small and bitter, rather I will share it and it will grow and warm the earth.

I will greet this day with love in my heart. Henceforth will I love all mankind. From this moment all hate is let from my veins for I have not time to hate, only time to love. From this moment I take the first step required to become a man among men. With love I will increase my sales a hundredfold and become a great salesman. If I have no other qualities I can succeed with love alone. Without it I will fail though I possess all the knowledge and skills of the world.

I will greet this day with love, and I will succeed.

#### THE SCROLL MARKED VI

Today I will be master of my emotions. The tides advance; the tides recede. Winter goes and summer comes. Summer wanes and the cold increases. The sun rises; the sun sets. The moon is full; the moon is black. The birds arrive; the birds depart. Flowers bloom; flowers fade. Seeds are sown; harvests are reaped. All nature is a circle of moods and I am a part of nature and so, like the tides, my moods will rise; my moods will fall.

Today I will be master of my emotions. It is one of nature's tricks, little understood, that each day I awaken with moods that have changed from yesterday. Yesterday's joy will become today's sadness; yet today's sadness will grow into tomorrow's joy. Inside me is a wheel, constantly turning from sadness to joy, from exultation to depression, from happiness to melancholy. Like the flowers, today's full bloom of joy will fade and wither into despondency, yet I will remember that as today's dead flower carries the seed of tomorrow's bloom, so, too, does today's sadness carry the seed of tomorrow's joy.

Today I will be master of my emotions. And how will I master these emotions so that each day will be productive? For unless my mood is right the day will be a failure. Trees and plants depend on the weather to flourish but I make my own weather, yea I transport it with me. If I bring rain and gloom and darkness and pessimism to my customers then they will react with rain and gloom and darkness and pessimism and they will purchase naught. If I bring joy and enthusiasm and brightness and laughter to my customers they will react with joy and enthusiasm and brightness and laughter and my weather will produce a harvest of sales and a granary of gold for me.

Today I will be master of my emotions. And how will I master my emotions to that every day is a happy day, and a productive one? I will learn this secret of the ages: Weak is he who permits his thoughts to control his actions; strong is he who forces his actions to control his thoughts. Each day, when I awaken, I will follow this plan of battle before I am captured by the forces of sadness, self-pity and failure -

If I feel depressed I will sing.

If I feel sad I will laugh.

If I feel ill I will double my labor.

If I feel fear I will plunge ahead.

If I feel inferior I will wear new garments.

If I feel uncertain I will raise my voice.

If I feel poverty I will think of wealth to come.

If I feel incompetent I will remember past success.

If I feel insignificant I will remember my goals.

Today I will be master of my emotions.

Henceforth, I will know that only those with inferior ability can always be at their best, and I am not inferior. There will be days when I must constantly struggle against forces which would tear me down. Those such as despair and sadness are simple to recognize but there are others which approach with a smile and the hand of friendship and they can also destroy me. Against them, too, I must never relinquish control—

If I become overconfident I will recall my failures.

If I overindulge I will think of past hungers.

If I feel complacency I will remember my competition.

If I enjoy moments of greatness I will remember moments of shame.

If I feel all-powerful I will try to stop the wind.

If I attain great wealth I will remember one unfed mouth.

If I become overly proud I will remember a moment of weakness.

If I feel my skill is unmatched I will look at the stars.

Today I will be master of my emotions.

And with this new knowledge I will also understand and recognize the moods of he on whom I call. I will make allowances for his anger and irritation of today for he knows not the secret of controlling his mind. I can withstand his arrows and insults for now I know that tomorrow he will change and be a joy to approach.

No longer will I judge a man on one meeting; no longer will I fail to call again tomorrow on he who meets me with hate today. This day he will not buy gold chariots for a penny, yet tomorrow he would exchange his home for a tree. My knowledge of this secret will be my key to great wealth.

Today I will master my emotions.

Henceforth I will recognize and identify the mystery of moods in all mankind, and in me. From this moment I am prepared to control whatever personality awakes in me each day. I will master my moods through positive action and when I master my moods I will control my destiny.

Today I control my destiny, and my destiny is to become the greatest salesman in the world!

I will become master of myself.

I will become great.

#### JOHNNY LINGO

## BY PATRICIA MCGREER

....Get Johnny Lingo to help you find what you want and then let him do the bargaining, "advised Shenkin as I sat on the veranda of his guest house and wondered whether to visit Narabundi. "He'll earn his commission four times over. Johnny Lingo knows values and how to make a deal."

"Johnny Lingo!" The chubby boy on the veranda steps hooted the name, then hugged his knees and rocked with shrill laughter.

"St-t," said his father and the laughter grew silent, revealed only by the quivering of the small back. "Johnny Lingo's the sharpest trader in this part of the Pacific."

The simple statement made the boy choke and almost roll off the steps. Smiles broadened on the faces of the villagers standing near by.

"What goes on?" I demanded. "Everybody around here tells me to get in touch with Johnny Lingo and then breaks up. Is it some kind of <sup>t</sup>rick, a wild-goose chase, like sending someone for a left-handed wrench? Is there no such person or is he the village idiot or what? Let me in on the joke."

"There's no joke," said Shenkin. "When we tell you to see Johnny, it's only good advice."

"Only one thing. Five months ago, at fall festival time, Johnny came to Kiniwata and found himself a wife. He paid her father eight cows!"

He spoke the last words with great solemnity and I knew enough about island customs to be thoroughly impressed. Two or three cows would buy a fair-to-middling wife, four or five a highly satisfactory one.

"Good grief," I said. "Eight cows!" She must have beauty that takes your breath away."

"She's not ugly," he conceded, and smiled a little, well pleased with my reaction. "But the kindest could only call Sarita plain...She was little and skinny....She walked with her head ducked and her shoulders hunched, as if she was trying to hide behind herself. Her cheeks had no color, her eyes never opened beyond a slit and her hair was a tangled mop half over her face. She was scared of her own shadow, frightened by her own voice. She was afraid to speak up or laugh in public. She never romped with the girls, so how could she attact the boys?"

"But she attracted Johnny?"

"What is the story?"

"All the way to the Council tent the cousins were urging Sam to try for a good settlement. Ask for three cows, they told him, and hold out for two until you're sure he'll only pay one. But Sam was in such a stew and so afraid that there'd be some slip in this marriage chance for Sarita that they knew he wouldn't hold out for anything. So while they waited they resigned themselves to accepting one cow and thought instead of their luck in getting such a good husband for Sarita. Then Johnny came into the tent, and without waiting for a word from any of

them, went straight up to Sam Karoo, grasped his hand and said, "Father of Sarita, I offer eight cows for your daughter." Sam thought he was making game of him and tried to pull away. But Johnny held on till the father and the cousins were all convinced that he'd gone mad and they'd better seal the contract before he came to his senses.

"And he delivered the cows?"

"At once....The wedding was that same evening and as soon as it was over Johnny took Sarita to the island of Cho for the first week of marriage. Then they went home to Narabundi and we haven't seen them since...."

"Eight cows", I said unbelievingly...."I'd like to meet Johnny Lingo."

"That's what we've all been telling you." My host's grin was wide. "You should meet Johnny. For many reasons."

I wanted fish, I wanted vegetables, I wanted pearls, so the next afternoon I beached my boat at Narabundi. And I noticed with passing interest as I asked directions to the five-room house of Johnny Lingo that the mention of his name brought no sly smile to the lips nor even a twinkle to the eyes of his fellow Narabundians. And when I met the slim, serious young man, when he welcomed me to his home with a grace that made me feel the owner, I was glad that from his own people he had respect unmingled with mockery....

We sat on softly plaited bamboo chairs in the main room of his house and talked of the things I wanted. He agreed to guide me to good fishing, to sell me vegetables, to bargain for perals. And then he said: "You come here from Kiniwata?"

And I said, "Yes," that was where I'd been told to look him up.

"They speak much of me on that island?"

"Yes," I said. They say there's almost nothing I want that you can't help me get."

He smiled gently. "My wife is from Kiniwata."

"Yes, I know."

"They speak much of her?"

"A little."

"What do they say?"

"Why, just--" The question caught me off balance. "They told me her name and who her father was and that you were married at fall festival time."

"Nothing more?" The curve of his eyebrows told me he knew there had to be more.

"They also say the marriage settlement was eight cows," I paused, then went on, coming as close as I could to a direct question, "They wonder why."

"They say that?" His eyes lighted with pleasure. He seemed not to have noticed the question. "Everyone in Kiniwata knows about the eight cows?"

I nodded.

"And in Narabundi everyone knows it too." His chest expanded with satisfaction.

"Always and forever, when they speak of marriage settlements, it will be remembered that Johnny Lingo paid eight cows for Sarita."

So that's the answer, I thought with disappointment. All this mystery and wonder and the explanation's only vanity. It's not enough for his ego to be known as the smartest, the strongest, the quickest, he had to make himself famous for his way of buying a wife. I was tempted to deflate him by reporting that in Kiniwata he was laughed at for a fool.

And then I saw her. Through the glass-beaded portieres that shimmered in the archway, I watched her enter the adjoining room to place a bowl of blossoms on the dining table. She stood still a moment to smile with sweet gravity at the young man beside me. Then she went swiftly out again. And she was the most beautiful woman I have ever seen. Not with the beauty of the girl who carried fruit. That now seemed cheap, common, earthbound. This girl d an ethereal loveliness that was at the same time from the heart of nature. The dew-fresh flowers with which she'd pinned back her lustrous black hair accented the glow of her cheeks. The lift of her shoulders, the tilt of her chin, the sparkle of her eyes all spelled a pride to which no one could deny her the right. And as she turned to leave she moved with a lithe grace that made her look like a queen....

When she was out of sight I turned back to Johnny Lingo and found him looking at me with eyes that reflected the pride in the girl's looks.

"You admire her?" he murmured.

"She---she's glorious. Who is she?"

"My wife."

I stared at him blankly. Was this some custom I had not heard about? Had he, for the price of eight cows, bought both Sarita and this other? Before I could form a question he spoke again.

"That is Sarita."

"But she's not the Sarita from Kiniwata," I said.

"There is only one Sarita." His way of saying the words gave them a special significance. "Perhaps you wish to say she does not look the way they say she looked in Kiniwata."

"She doesn't". The impact of the girl's appearance made me forget tact. "I hear she was homely, or at least nondescript. They all make fun of you because you let yourself be cheated by Sam Karoo."

"You think he cheated me? You think eight cows were too many?" A slow smile slid over his lips as I shook my head.

"Soon it will be the spring festival and I will take my Sarita back to Kiniwata. She can see her father and her friends again. And they can see her. Do you think anyone will make fun of us then?"

"Not likely, but I don't understand. How can she be so different from the way she was described?"

"She has been five months away from Kiniwata. Much has happened to change her. Much in particular happened the day she went away."

"You mean she married you?"

"That, yes. But most of all, I mean the arrangements for the marriage."

"Arrangements?"

"Do you ever think" he asked reflectively, "what it must mean to a woman to know that her husband has met with her father to settle the lowest price for which she can be bought. And then later, when all the women talk, as women do, they boast of what their husbands paid for them. One says four cows, another maybe six. How does she feel, the woman who was sold for one or two? This could not happen to my Sarita."

"Then you paid that unprecedented number of cows just to make your wife happy?"

"Happy?" He seemed to turn the word over on his tongue, as if to test its meaning. "I wanted Sarita to be happy, yes, but I wanted more than that. You say she's different from the way they remember her in Kiniwata. This is true. Many things can change a woman. Things that happen inside, things that happen outside. But the thing that matters most is what she thinks about herself. In Kiniwata, Sarita believed she was worth nothing. Now she knows she is worth....(very much)."

"Then you wanted--"

"I wanted to marry Sarita. I loved her...."

"But---" I was close to understanding.

"But," he finished softly, "I wanted an eight-cow wife."

## THEY NEVER CAME BACK

## By ELDER THEODORE M. BURTON

The story has been told me as a true story of a young man who was stationed in Teheran, the capital of Iran. He was a member of a military mission and a member of our Church. While he was there he decided to make the best use of his time and to learn the Pharsee language. He thought the best way of doing this would be to work with little children and have them teach him Pharsee as he taught them English. In this way they could both learn. So he found a very intelligent young pair of children, a young boy and a young girl, and through an interpreter he asked them if they would like to learn English. They were excited and thrilled at the opportunity, and he said he would teach them English on the condition that they would teach him Pharsee. They were overjoyed at this opportunity and so it started. He would point to his nose and say nose, and point to his lips and say lips, and point to his chin and say chin, and they would reciprocate in their language. It was only a very short time until they were able to communicate with one another. He didn't have any teaching materials, but he did have his Serviceman's Principles of the Gospel with him and his Book of Mormon, so he began to read with them out of these English books. In the course of his teachings he taught them about the Word of Wisdom and about the whole host of things that we do and believe in our Church. One day they invited him to come and meet their uncle. They said, "Uncle wants to see you," and he thought this would be a fine thing. So he went with these children to see the uncle. When he went to the home he was amazed to see what a beautiful home this was. There were beautiful Persian carpets on the floor and tapestries on the wall. It was a beautiful home, because "Uncle" was one of the university professors there, a man with very great influence and ability. They had a wonderful time. He took the little girl on his shoulders and the boy by the hand and went over to the uncle's home laughing and chatting all the way. When they got there, the uncle received him with outstretched arms. He was very, very hospitable to him and they had a wonderful time. Then finally the man got up and went over to his bookcase, opened the door, and reached in, and there was a beautiful silver tray, a silver decanter, and some very tiny cups made of silver. He brought the tray and set it down before them on that beautiful bronze table and then he very carefully removed the cork from the decanter and poured beautiful cherry-red wine into those little silver cups. The boy said they were only as big as a thimble. He thought to himself. "What shall I do? I don't believe in this thing, but after all, he has been so hospitable to me, and he has explained that this is a custom in this country. I don't want to offend him in any way, so I will do it." And that is exactly what he did. As the trayreached him, he took this tiny silver cup no bigger than a thimble and toasted the man's health and drank it down. The conversation dragged immediately. A silence spread through the room. He became uncertain and he quickly broke off the conversation, took the little girl on his shoulders and the little boy by the hand and went outside on their way home. On their way, the little girl started to cry. He said, "Honey, why are you crying?" She could not answer a word through her sobs, but the little boy said, "Joe, why did you do it?" Why did you do it?" And he said, "Why did I do what?" And he said, "Why did you take a drink?" "Well," he said, "It was just a little thimble-ful." "Well," the boy said, "that doesn't make any difference. Uncle said you would do it. We told him about the Word of Wisdom and he said, 'Those Americans talk about a lot of things but they don't believe them.' We told him that you really did, but you didn't." Well, the boy said as soon as that happened he would have given his right arm if he could only recall the action that he had done, because he knew what damage he had done to the lives of those little children. They never came back.

#### ISN'T IT FUNNY?

Isn't it Funny—When the other fellow takes a long time to do something, he's slow. But when I take a long time to do something, I'm thorough. When the other fellow doesn't do it, he's too lazy. But when I don't do it, I'm too busy. When the other fellow goes ahead and does something without being told, he's overstepping his bounds. But when I go ahead and do something without being told, that's initiative! When the other fellow states his side of a question strongly, he's bullheaded. But when I state a side of a question strongly, I'm being firm. When the other fellow overlooks a few of the rules of etiquette, he's rude. But when I skip a few of the rules, I'm original. When the other fellow does something that pleases the boss, he's polishing the brass. But when I do something that pleases the boss, that's cooperation. When the other fellow gets ahead, he sure had the lucky breaks. But when I manage to get ahead, Man! Hard work did that! Funny, isn't it—or is it!

#### SAMME II LIPPANAS

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#### MESSAGE OF INSPERIOR

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# TESTIMONY

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### MESSAGE OF INSPIRATION

The strength of the church is not to be measured by the amount of money paid as tithing by faithful members, nor by the number of the total membership of the Church, of the number of chapels and temple buildings.

The real strength of the church is to be measured by the individual testimonies to be found in the total membership of The Church of Jesus Christ of Latter-day Saints.

The greatest possession that could come to you is a testimony.

#### THE WAY TO A TESTIMONY

#### By Elder John A. Widtsoe

A conviction of the truth of the gospel, a testimony, must be sought if it is to be found. It does not come as the dew from heaven. It is the result of man's eagerness to know truth. Often it requires battle with traditions, former opinions and appetites, and a long testing of the gospel by every available fact and standard. "Faith is a gift of God," But faith must be used to be of service to man. The Lord lets it rain upon the just and the unjust, but he whose field is well plowed is most benefited by the moisture from the sky.

Specifically, what must a person do in his quest for a testimony?

First, there must be a desire for truth. That is the beginning of all human progress, in school, in active life, in every human occupation. The desire to know the truth of the gospel must be insistent, contstant, overwhelming, burning, it must be a driving force. A "devil-may-care" attitude will not do. Otherwise, the seeker will not pay the required price for the testimony.

A testimony comes only to those who desire it. Saul, as an enemy of Christ, was sincere in his persecution. As his desire for truth developed, the Lord could bring to him the conviction of his error. Running through the Pauline expistles is the glorification of truth as the foundation of all wisdom.

The absence of a living love of truth explains the chaotic conditions on earth. Without such desire for truth, appetites and passions dominate human actions, resulting in cruelities and other evils to satisfy ambitions of darkness.

Desire must precede all else in the winning of a testimony.

Second, the seeker for a testimony must recognize his own limitations. He is on a royal road, traveling towards the palace of truth, in which all human good may be found. There are truths beyond the material universe. Indeed, a testimony may be said to begin with the acceptance of God, who transcends as well as encompasses material things. The seeker for a testimony feels the need of help beyond his own powers, as the astronomer uses the telescope to enlarge his natural vision. The seeker for a testimony prays to the Lord for help. Such a prayer must be as insistent and constant as the desire. They must move together as the palm and the back of the hand. Then help will come. Many a man has strayed from the road because his desire has not been coupled with prayer.

Prayer must accompnay desire in the quest for a testimony.

Third, an effort must be put forth to learn the gospel, to understand it, to comprehend the relationship of its principles. The gospel must be studied, otherwise no test of its truth may sanely be applied to it. That study must be wide, for the gospel is so organized that in it is a place for every truth, or every name and nature. That study must be constantly continued, for the content of the gospel is illimitable.

It is a paradox that men will gladly devote time every day for many years to learn a science or an art; yet will expect to win a knowledge of the gospel, which comprehends all science and arts, through prefunctory glances at books or occasional listening to sermons. The gospel should be studied more intensively that any school or college subject. They who pass opinion on the gospel without having given it intimate and careful study are not lovers of truth, and their opinions are worthless.

So important is the gospel, the guide to human conduct, that it would be well for every lover of truth to set aside fifteen to thirty minutes daily for the study of the gospel. Such regular study will in a few years yield mastery of gospel principles.

To secure a testimony, then, study must accompany desire and prayer.

Fourth, the gospel must be woven into the pattern of life. It must be tested in practice. The gospel must be used in life. That is the ultimate test in the winning of a testimony.

The theoretical acceptance of the law of tithing has really no meaning in life. Only when the law is obeyed can fair judgement be passed upon it. The Word of Wisdom may be discussed pro and con, but obedience to it will reveal its true value. The only way to test the value of attendance at meetings is to attend meetings. One must "live the gospel" to learn its truth.

-Widtsoe, John A., Evidence and Reconciliation

### PERSONAL REVELATION

BY ELDER BRUCE R. McCONKIE

Reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that was ever written on the subject. (Teachings of the Prophet Joseph Smith, p. 324.)

For thus saith the Lord -- I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

Great shall be their reward and eternal shall be their glory.

And to them (the whole body of the kingdom) will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will -- yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man. (D&C 76:5-10.)

- 1. Search the Scriptures.
- 2. Keep the Commandments.
- 3. Ask in Faith.

#### HOW TO GET PERSONAL REVELATION

AN ADDRESS GIVEN TO THE BYU STUDENT BODY OCTOBER 11, 1966 By Elder Bruce R. McConkie

President Wilkinson, members of a very able and qualified faculty, and fellow students of BYU. I am honored and pleased to have this privilege of meeting and worshiping with you in your devotional service. I desire most fervently to be guided by the spirit of inspiration so that I may with propriety touch upon some spiritual realities and I hope center the attention of all of us on some of the basic things that we need to do to work out our salvation and to be worthy, representative members of God's kingdom here in this life and to qualify for eternal reward in the realms to be.

HOW EACH CAN KNOW -- I would like to talk about the matter of receiving personal revelation, particularly how to gain personal revelation--how each individual member of the Church can come to know of the divinity of the work, can have the whisperings of the Spirit in his heart and soul and, in addition, can see visions, entertain angels, behold the face of the Lord, and receive all the knowledge and wisdom that has been poured out upon faithful people in any age.

LATTER-DAY REVELATION -- As a people, we are in the habit of saying that we believe in latter-day revelation. We announce quite boldly that the heavens have been opened, that God has spoken in our day, that angels have ministered to men, that there have been visions and revelations, and that no gift or grace possessed by the Ancients has been withheld--it has all been revealed anew in our day.

But, ordinarily, when we talk in this way, we are thinking of Joseph Smith, Brigham Young or David O. McKay. We are thinking of apostles and prophets—men who are called, selected or foreordained to hold the positions which they hold and to do the ministerial service that is theirs. We are thinking of them and of the general principle of the Church itself operating by revelation.

Now there is no question at all about this: The organization that we belong to is the Lord's Kingdom—it is literally such. As the kingdom of God on earth, it is designed to prepare and qualify us to go to the kingdom of God in heaven which is the celestial kingdom, and this Church is guided by revelation. I have sat in meetings with the brethren on several occasions when President McKay, who is the prophet of God on earth, has said in humility and with fervent testimony that the veil is thin, that the Lord is guiding and directing the affairs of the Church, and that it is His Church and He is making His will manifest.

There is inspiration at the head, and the Church is in the line and course of its duty; it is progressing in the way that the Lord would have it progress so that, as rapidly as our strength permits, His message can go to His other children in the world and so that we, as members of the kingdom, can cleanse and perfect our lives and be worthy of the choicest blessings here and hereafter.

REVELATION NOT RESERVED TO A Few -- But what I desire to point attention to today is the fact that revelation is not restricted to the prophet of God on earth. The visions of eternity are not reserved for apostles--they are not reserved for the General Authorities. Revelation is something that should

be received by every individual. God is no respecter of persons, and every soul, in the ultimate sense, is just as precious in His sight as the souls of those that are called to positions of leadership. Because He operates on principles of eternal, universal and never-deviating law, any individual that abides the law which entitles him to get revelation can know exactly and precisely what President McKay knows, can entertain angels just as well as Joseph Smith entertained them, and can be in tune in full measure with all of the things of the Spirit.

PERSONAL REVELATION -- Now for a text I read to you these words of the Prophet Joseph Smith. He said:

Reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject. (Teachings of the Prophet Joseph Smith, p. 324; hereafter shown TPJS).

Now note this statement: "Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject." I think our concern is to get personal revelation, to know for ourselves, independent of any other individual or set of individuals, what the mind and the will of the Lord is as pertaining to His Church and as pertaining to us in our individual concerns.

INTELLECTUAL AND SPIRITUAL FIELDS -- I suppose that we can divide the realm of inquiry into an intellectual field and a spiritual field. While we are here in academic halls, we are seeking knowledge primarily in the intellectual field, which knowledge probably comes in most instances by reason and through the senses. Somehow or other by laws that are ordained we have power through reason and through the senses that God has given us, to convey knowledge to the spirit that is within us. "The mind of man," the Prophet said in effect, "is in the spirit." (See TPJS, p. 353.) So we say that we learn certain things—that we do this in an intellectual realm. Knowledge comes to us in this way, and we spend a very great deal of time engaged in this pursuit—40 hours a week, 100 hours a week, we devote our talents and our energies and our strengths to acquiring knowledge which may be said to be in an intellectual or temporal field.

This is a tremendously vital and important thing--we encourage it and we urge it upon all people who desire to progress and have enlightenment and advancement in their lives.

But my suggestion is that we need to devote an increasingly large portion of our time in the actual pursuit of knowledge in the spiritual realm. When we deal with spiritual realities, we are not talking about gaining something by reason alone, we are not talking about conveying in some way knowledge to the mind or the spirit that is within us through the senses alone, but we are talking about revelation. We are talking about learning how to come to a knowledge of the things of God by attuning the spirit that we have to the eternal Spirit of God. Such a course, primarily, is the channel and way that revelation comes to an individual.

It does not concern me very much that somebody writes or evaluates or analyzes either a doctrinal or a Church problem of any sort when he does it from the standpoint of the intellect alone. No one questions that everything in the spiritual realm is in total and complete accord with the intellectual realities that we arrive at through reason, but when the two are compared and evaluated and weighed as to their relative merits, the things that are important are in the spiritual realm and not the intellectual. The things of God are known only by the Spirit of God.

PERSONAL EXPERIENCE —— It is true that you can reason about doctrinal matters, but you do not get religion into your life until it becomes a matter of personal experience—until you feel something in your soul, until you become a new creature of the Holy Ghost. Providentially, every member of the Church has the opportunity to do this because, in connection with baptism, every member of the Church has the hands of a legal administrator placed on his head, and he is given the promise, "Receive the Holy Ghost." He thus obtains "the gift of the Holy Ghost" which, by definition means that he then has the right to the constant companionship of this member of the Godhead, based upon his personal righteousness and faithfulness.

Now I say that we are entitled to revelation. I say that every member of the Church, independent and irrespective of any position that he may hold, is entitled to get revelation from the Holy Ghost; he is entitled to entertain angels; he is entitled to view the visions of eternity; and if we would like to go the full measure, he is entitled to see God the same way that any prophet in literal and actual reality has seen the face of Deity.

A PROPHET FOR HIMSELF -- We talk about latter-day prophets; we think in terms of prophets who tell the future destiny of the Church and the world. But in addition to that, the fact is that every person should be a prophet for himself and in his own concerns and in his own affairs. It was Moses who said:

....would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them. (Numbers 11:29.)

It was Paul who said, "....covet to prophesy." (I cor 14:39.)

They counsel that, with all our heart and with all our strength, as individuals for our private and personal concerns, we should see the gift of prophecy.

STATEMENTS ON REVELATION -- Let me take occasion to read a few statements from the revelations and the Prophet Joseph Smith which taken together outline the formula (as it were) by which I as an individual and you as an individual can come to know the things of God by the power of the Spirit. One thing the Lord said was:

....I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the spirit of revelation. (D&C 8:2-3.)

This revelation speaks of spirit speaking to spirit—the Holy Spirit speaking to the spirit within me and in a way incomprehensible to the mind, but plain and clear to spiritual understanding—conveying knowledge, giving intelligence, giving truth and giving sure knowledge of the things of God. Now this applies to everyone.

God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;

Which our forefathers have awaited with anxious expectation to be revealed in the last times. (D&C 121:26-27.)

PERSONAL REVELATION TO YOU -- Here is another passage--a glorious one. Now this is not directed to the General Authorities. This is not directed to the Prophets of God--this is directed to every living soul in the Church. In other words, it is a personal revelation to you.

For thus saith the Lord--I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

Great shall be their reward and eternal shall be their glory.

And to them (the whole body of the kingdom) will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

Yea, even the wonders of eternity shall they know, and things to come will  ${\bf I}$  show them, even the things of many generations.

And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will--yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man. (D&C 76:5-10.)

A PROMISE -- Now I said we can entertain angels, we can dream dreams, we can see visions, we can see the face of the Lord. Here is one promise in that field:

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins, and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; (D&C 93:1.)

NO SALVATION WITHOUT REVELATION — The Prophet said that the veil might as well be rent today as any day, provided we come together as the elders of the kingdom in faith and in righteousness and qualify to have the visions of eternity. Here is a statement from Joseph Smith:

Salvation cannot come without revelation; (and I am not now speaking about the revelation that gave the dispensation in which we live—I am speaking of personal revelation to individuals,) it is vain for anyone to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has a testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and hell, and have never seen either; and I will say that no man knows these things without this. (TPJS, p. 160.)

We are entitled to revelation. Personal revelation is essential to our salvation. Scriptures abound with illustrations of what has happened. Here is one of the things Nephi said:

....If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you. (I Nephi 15:11.)

There is a Book of Mormon statement about some tremendously successful missionaries, the sons of Mosiah:

.... They were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation and when they taught, they taught with power and authority of God. (Alma 17:2-3.)

I will take time for one more quotation. This is the Prophet Joseph Smith:

A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (TPJS, p. 151.)

WE NEED RELIGIOUS EXPERIENCE -- The scriptures abound in this. The Prophet and all of the prophets have said much about it. What it means to us is that we need religious experience, we need to become personally involved with God--our concern is not to read what somebody has said about religion. I read frequently, but primarily for amusement or diversion, what somebody has said in a critical vein about the Church or what some Protestant profession of religion has said about the tenets of Christianity. Actually what they say--their view are not worth the snap of the fingers as far as importance is concerned. It is totally immaterial what somebody has to say about the Church in a critical vein, who is writing to evaluate from an intellectual standpoint a doctrine or a so-called program of the Church--it is just totally inconsequential as far as the Church is concerned and as its spiritually-inclined people are concerned. Religion is not a matter of the intellect.

WHAT WE CAN DO -- I repeat, that the better the intellect, the more we are able to evaluate spiritual principles, and it is a marvelous thing to be learned and educated and have insight and mental capacity, because we can use these talents and abilities in the spiritual realm. But what counts in the field of religion is to become a personal participant in it. Instead of reading all that has been written and evaluating all that all the scholars of all the world have said about heaven and hell, we need to do what the Prophet said: gaze five minutes into heaven. As a consequence, we would know more than all that has ever been evaluated and written and analyzed on the subject.

Religion is a matter of getting the Holy Ghost into the life of an individual. We study, of course, and we need to evaluate. And by virtue of our study we come up with some foundations that get us into the frame of mind so that we can seek the things of the Spirit. But in the end the result is getting our souls touched by the Spirit of God.

Would you like a formula to tell you how to get personal revelation? It might be written in many ways. My formula is simply this:

- 1. Search the Scriptures.
- 2. Keep the Commandments.
- 3. Ask in Faith.

Any person who will do this will get his heart so in tune with the Infinite that there will come into his being, from the "still small voice," the eternal realities of religion. And as he progresses and advances and comes nearer to God, there will be a day when he will entertain angels, when he will see visions, and the final end is to view the face of God.

Religion is a thing of the spirit. Use all your intellectuality to help you, but in the final analysis, you have to get in tune with the Lord.

The first great revelation that a person needs to get is to know of the divinity of the work. We call that a testimony. When a person gets a testimony, he has thereby learned how to get in tune with the Spirit and get revelation. So, repeating the connection—getting in tune anew—he can get knowledge to direct him in his personal affairs. Then ultimately enjoying and progressing in this gift, he can get all revelations of eternity that the Prophet or all the prophets have had in all the ages.

A TESTIMONY -- To some extent I, along with you, have received revelation. I have received revelation that tells me that this work is true. And as a consequence, I know it. And I know it independent of any study and any research, and I know it because the Holy Spirit has spoken to the spirit that is within me, and given me a testimony. As a consequence, I can stand as a legal administrator and say in verity that Jesus Christ is the Son of God, that Joseph Smith is His prophet, that Spencer W. Kimball wears the prophetic mantle today, that the Church of Jesus Christ of Latter-day Saints is the only true and living Church upon the face of the whole earth.

And, further, in connection with the matter we are here considering. I can certify and testify that every living soul who will abide the law, search the scriptures, keep the commandments, and ask in faith, can have personal revelation from the Almighty to the great glory and satisfaction of his soul here and to his ultimate salvation in the mansions on high—which may God grant for all of us, in the name of Jesus Christ. Amen. (McConkie, How to Get Personal Revelation, pp. 1-9.)

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## TESTIMONIES

BY ELDER BRUCE R. McConkie

TESTIMONIES MUST INCLUDE THE FOLLOWING THREE ESSENTIALS:

- 1. Jesus Christ is the Son of God and the Savior of the World. (D&C 46:13) also (D&C 46:13-33.)
- 2. Joseph Smith is the Prophet of God through whom the gospel was restored in this dispensation.
- 3. The Church of Jesus Christ of Latter-day Saints is the "only true and living church upon the face of the whole earth." (D&C 1:30.)

Embraced within these three great revealed assurances are a host of others, as that the Book of Mormon is true, that holy messengers restored keys and priesthood to man...etc.

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Living a good life is like shaving---no matter how good you do it today you still have to do it again tomorrow.

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One just man causes the Devil more affliction than a million blind believers.

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The reason some people don't recognize opportunity is that it is often disguised as hard work.

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The largest room in the world is the room for self improvement.

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### TESTIMONY BEARING

### By JACOB A. DAVIES

A testimony of the gospel is the sure knowledge, received by revelation from the Holy Ghost, of the divinity of the great latter-day work.

If the sole source of one's knowledge or assurance of the truth of the Lord's work comes from reason, or logic, or persuasive argument that cannot be controverted, it is not a testimony of the gospel. In its nature a testimony consists of knowledge that comes by revelation, "for the testimony of Jesus is the spirit of prophecy" (Rev. 19:10), and anyone gaining that knowledge from the Holy Ghost could, if the Lord willed, receive knowledge of future events also and prophecy of them.

Logic and reason lead truth seekers along the path to a testimony, and they are aids in strengthening the revealed assurances of which a testimony is composed. But the actual sure knowledge which constitutes "the testimony of Jesus" must come by "the spirit of prophecy." This is received when the whisperings of the still small voice are heard by the inner man.

Those who have a testimony can use logic and reason in defending their positions and in bearing their testimonies, but it is the promptings of the Spirit rather than reason alone that is the true foundation upon which the testimony rests.

Three great truths must be included in every valid testimony: 1. That Jesus Christ is the Son of God and the Savior of the world (D&C 46:13.)

2. That Joseph Smith is the Prophet of God through whom the gospel was restored in this dispensation; and 3. That the Church of Jesus Christ of Latter-day Saints is "the only true and living church upon the face of the whole earth." (D&C 1:30).

Embraced within these great revealed assurances are a host of others, as that the Book of Mormon is true, that holy messengers restored keys and priesthood to men in this day, and that the present leadership of the Church has the right and power to direct the Lord's work on earth. To bear one's testimony is to make a solemn declaration, affirmation or attestation that personal revelation has been received to the truth of those realities which comprise a testimony.

Any accountable person can gain a testimony of the gospel by obedience to that law upon which the receipt of such knowledge is predicated. This is the formula: 1. He must <u>desire</u> to know the truth of the gospel, of the Book of Mormon, of the Church, or of whatever is involved. 2. He must <u>study</u> and learn the basic facts relative to the matter involved. "Search the Scriptures." (John 5:39.) Search these commandments." (D&C 1:37.) 3. He must <u>practice</u> the principles and truths learned, conforming his life to them. "My doctrine is not mine, but his that sent me. If any many will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17). 4. He must <u>pray</u> to the Father in the name of Christ, in faith, and the truth will then be made manifest by revelation "by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:3-5; I Cor. 2.)

Men are not saved by virtue of a testimony alone. (D&C 3:4) But a testimony is the beginning of real spiritual progress. With it comes a greater obligation to serve God, keep his commandments, and walk with the light that has been received. (D&C 82:2-4). It is only those who are valiant in testimony who work out their salvation. Those "who are not valiant in the testimony of Jesus" are assigned an inheritance, not in the kingdom of God, but in the terrestrial kingdom. (D&C 76:79) Mormon Doctrine, Bruce R. McConkie, pg. 785-787.

Then is it wrong for a person to stand on his feet in a testimony meeting and express himself on these subjects if he has not had this affirmation of the spirit? Alma answers this in his discourse on the parable of the seed. (Alma 32:26-43.) Here the beginning of a sure knowledge is acclaimed to be no more than a hope, which, when experimented on is replaced by faith. Faith then grows into knowledge as we watch the seed (word) grow.

But until one has a knowledge in and of himself he has the opportunity to believe on the testimony of one who know in and of himself. And for some that is the depth of their testimony...to believe on the testimony of others. "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others it is given to believe on their words. (D&C 46:13-14) To believe on the words of others is a gift of God and the depth of that gift of God can surely be born. This is a testimony to the one who believes and it is sufficient that they "might have eternal life if they continue in faith." (D&C 46:14.)

If one cannot bear his testimony that he  $\underline{knows}$ , then he can at least bear his testimony that he is exercising faith and that he  $\underline{believes}$  the Church is true. We have been admonished by the authorities of our Church to bear our testimonies often and if we do then they will grow and flourish and come into full bloom.

When one sees all of the attributes of God in his everyday life such as His great knowledge, His power, His justice, His judgments, His mercy, His complete knowledge of truth...in view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation. (Lectures on Faith. pg. 131.)

When one begins to glimpse the most minute of these attributes of God, he is then in a position to bear his testimony to their very existence. The more he bears his testimony to their existence, the more his attention is drawn to those attributes and the more he is aware of them and the more his testimony of their existence grows and the stronger is the testimony which he can bear.

If one can only bear testimony to the fact that God created the world, or that Jesus gave His life for our sins, or that God does answer prayers, then he should bear his witness to that knowledge. In time that testimony will expand and grow to a testimony of the truth and the nature of God in all of His attributes.

A saint who stands to bear his testimony and then fails to do so by substituting irrevelant information is missing a glorious opportunity to feel the spirit of the Lord rest down upon him. He misses the opportunity to feel the joy that comes from knowing that he has borne a witness of God's great work and His plan of Salvation.

Certainly a testimony meeting is <u>not</u> the place to recruit patrons to do temple work, proclaim the virtues of our Church magazines, seek support for auxiliary organization work and projects, admonish home teachers in their work, give accounts of travel's and one's children, or to lecture the members of the ward on various subjects, nor to exhort, expand, preach, warn or remind.

Any deviation from the intent and purpose of the meeting tends to drive the spirit of the Lord and the spirit of testimony bearing away from the meeting. The saint who engages in this sort of deviation from the purpose of the meeting will not know the joy and satisfaction that comes from sharing the truth's of God's kingdom.

Certainly where a personal experience reflects the grace and love of the Lord and is not too sacred to share, it will build the spirit of the meeting and fits the definition of a testimony. But always one must keep in mind that the intent and purpose of the meeting is to bear witness of the reality of Jesus being The Christ, of Joseph Smith being the prophet of the restoration, and of the Church being the way to salvation...with all attendant truths being an intregal part thereof.

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A leader is best
When people barely know that he exists
Not so good when people obey and acclaim him
Worst when people despise him.
"Fail to honor people,
They fail to honor you"
But of a good leader, who talks little
When his work is done, his aim fulfilled
they will all say,
We did this ourselves".

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Happiness is almost always a rebound of hard work.

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Eternal life means eternal growth. It means endless progression. It is not possible through one outburst of religious zeal to meet the foe. Fight the battle, and win the victory once and for all in a single encounter.

Sterling W. Sill

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If a task is once begun,
Never leave it till it's done.
Be the labor great or small,
Do it well or not at all.

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Advice is like snow; the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

Coleridge

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A friend is one who knows all about you and loves you just the same.

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When it comes to doing something some people will stop at nothing.

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There is nothing two men can't do if one of them is God.

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# A TEACHER'S TESTIMONY

The bearing of sincere testimony is one of the most influential things a teacher can do before a class.

Testimony throughout the centuries has solved many problems and brought answers to many queries.

In courts of law testimony determines whether or not a person may be adjudged guilty of a crime. The testimony of archaeologists has altered the course of education in many respects. The testimony of scientists has been the basis of further exploration, even of the moon. Where would our present space program be without the testimony of the experts who have guided the project?

Testimony usually is based upon actual experience, either the personal witness of one who has seen a crime, or the experience of researching out data for a space probe, or the digging and dating processes of archaeologists to mention a few examples.

HOW IMPORTANT is testimony in religion? And how vital is it in teaching religion?

New converts to the Church repeatedly say that one of the main factors in their conversion was the earnest testimony of the missionaries. And the testimony of the missionary is likewise based on experience — a spiritual experience which has convinced him of the truth of the gospel himself and enabled him to tell others also that it is true.

Teachers in our organizations are but little different from missionaries. What they do in their classes is likewise a part of the teaching and conversion process for Latter-day Saints.

Teachers must convert those who come to their classes. They must do so by providing orthodox doctrine, by using good teaching methods, and certainly by bearing testimony - their own personal testimony.

PRESIDENT J. REUBEN CLARK JR., speaking on this subject at one time said this:

"The first requisite of a teacher for teaching these principles is a personal testimony of their truth. No amount of learning, no amount of study, and no number of scholastic degrees can take the place of this testimony."

Then, speaking directly to the teachers in our Church school system, he said: "This testimony is the sine qua non of the teacher in our Church school system. No teacher who does not have a real testimony of the truth of the Gospel as revealed to and believed by the Latter-day Saints has any place in the Church School system...

"But for you teachers, the mere possession of a testimony is not enough. You must have besides this, one of the rarest and most precious of all elements of human character - moral courage.

"FOR IN THE ABSENCE of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it. The spiritual and psychological effect of a vacillating testimony may well be actually harmful instead of helpful.

"The successful teacher must also possess another of the rare and valuable elements of character, a twin brother of moral courage and often mistaken for it. I mean intellectual courage - the courage to affirm principles, beliefs and faith that may not always be considered as harmonizing with such knowledge - scientific or otherwise - as the teacher or his educational colleagues may believe they possess.

"Not unknown are cases where men of presumed faith, holding responsible positions, have felt that, since by affirming their full faith they might call down upon themselves the ridicule of their unbelieving colleagues, they must either modify or explain away their faith, or destructively dilute it, or even pretend to cast it away. Such are hypocrites to their colleagues and to their co-religionists.

"AN OBJECT of pity, not of scorn as some would have it, is that man or woman who, having the truth and knowing it, finds it necessary either to repudiate the truth or to compromise with error, in order that he may live with or among unbelievers without subjecting himself to their disfavor, or derision as he supposes. Tragic indeed is his place.

"There is nothing the world so values and reveres as the man, who, having righteous convictions, stands for them in any and all circumstances.

"There is nothing toward which the world turns more contempt than the man who, having righteous convictions, either slips away from them, abandons them or repudiates them."

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If you look back too much you will soon be heading that way.

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Most men get their exercise from jumping to conclusions.

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No man has become a failure without his consent.

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If you can't go to sleep by counting sheep, try talking to the Shepherd.

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Joseph Smith was instructed by Moroni, forget not to pray, that your mind may become strong.

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#### TESTIMONY

An Elder said that he and a minister were debating before a large group. The Elder concluded one of his speeches by bearing his testimony.

"I should like to ask the Elder a few questions," the preacher said.
"How do you know all this so surely? Do you know it by the evidence of sight?"

The Elder said that he did not.

"Do you know it by the evidence of hearing?"

"No."

"By the sense of touch?"

"No . "

"By the sense of taste?"

"No."

"Then you know it only by the evidence of feeling."

"Yes, sir."

"here is a man," said the preacher, turning to the audience, "who comes to us with the statement that he knows as well as he knows anything, that Mormonism is the only true church; yet when we came to inquire, his assurance is based on the testimony of only one of the five senses — that of feeling." And he went on elaborating on the absurdity of such a claim.

The Elder knew that he had to do something to bolster his argument. He bent a pin and placed it on the minister's vacant chair. The minister concluded his speech with fire, and sat down, only to immediately rise again.

"What's the matter?" asked the Elder, innocently.

"What's the matter? You know very well what the matter is. Why did you put that pin on my chair?"

"How did you know that I put it there? Did you see me do it? Did you hear it? Taste it? Smell it?"

"No, but I felt it!" was the report.

The Elder turned to the audience and said: "Here is a man who would have us believe that he knows that I put a pin on his chair, when he has only the evidence of a single one of the five senses!" And he labored upon the "inadequacy of the evidence."

# DO YOU HAVE A "SCRUB" OR "GRAND CHAMPION"?

A testimony is a lot like raising beef. You may have a calf that has all the possibilities of being a Grand Champion; the parent stock may be registered to the hilt, but what is necessary before your dreams are realized?

A beef calf requires a balanced ration and constant care. In order to fatten this calf the balance of feed must be in proportion to the need of the animal. You don't dump a load of hay and a truck bed full of barley in the manger and forget about the calf. You feed the calf regulated amounts and space these feedings to enhance the appetite.

Likewise a testimony needs constant attention. It isn't to be gained in one dramatic experience, or by having "tons of religious ideas" given at once. The testimony needs constant attention like a calf. It grows or decreases in accordance to the care given it.

When a calf is neglected it becomes ill. What does it do? It isolates itself in a corner and neglects association with other animals. When a person becomes spiritually "sick" they do the same thing. They no longer feel comfortable in associating with the people in the Church, so they withdraw from this association.

A neglected calf becomes a scrub, a well cared calf a Grand Champion! Testimonies are like that. What will you have? -- A "scrub" or a "Grand Champion"!

By Gilbert Hull

### EXCERPTS FROM

# A TESTIMONY IS INTELLECTUALLY ACCEPTABLE

### BY DON LIND

The first challenge that is thrown up to any church is that science deals only with tangible quantities. You can always measure them on scales or you read them on ammeters or count them electronically. Or you test your specimens in wind tunnels, or grow them in a laboratory or observe them with a microscope or telescope. The challenge is that religion is less reliable because it often deals with intangibles like faith or revelation. This distinction is not accurate.

A pion cannot be seen, nor can a nucleon and yet an article appeared in the <a href="Physical Review">Physical Review</a> (which is the Doctrine and Covenants of physics) and which was taken seriously by the scientific community. THEY ARE INTANGIBLE, you cannot touch nor see them. Inductance and magnetic field lines and capacitance are all talked of and discussed in physics classes — yet you cannot see them or feel them. All you can do is measure their effects. When you read about quantum mechanics you can't even visualize the elements of the mechanics. They are just smudges of probability. SCIENCE DEALS WITH INTANGIBLES AND THEY DO THIS WITH NO INTELLECTUAL EMBARRASSMENT!

We are told that a second reason that science is superior to religion is that science can experiment to learn its data. The scientific method says you forget your prejudices and make your decisions only in terms of the available data. That is the scientific method. So - let's apply the scientific method to religion:

Bring ye all the tithes into the storehouse...and prove me now herewith...if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enought to receive it. (Malachi 3:10.)

That is just an experiment. Everyone in the L.D.S. Church has heard people stand up in testimony meeting and say they've tried the experiment and it works. That is the process of science. It is not an intellectually different kind of a thing.

The Savior gave us another example. He said that if anyone wants to know whether the doctrine is true or whether it comes from the Father, he must merely "do His will"--try it, live it--and he will KNOW.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

Simply experiment with it--try it out. This is all that science asks us to do--simply judge not by our biases, but on the basis of the data.

A third thing we are told that is different between science and religion is that where science deals with experiment, religion deals with faith. And faith is supposed to be an intellectual process unknown to the scientist. This is obviously not true, and here is a very good example of two.

Using a suggestion of Pauli, Ferni was trying to explain beta decay—this is when a nucleus suddenly, for some reason known only to the nucleus, decides to blow itself up and throw out a beta particle (an electrox.). In analyzing the situation he found there was some spin missing in the equation, and nuclear physicists worry about this sort of thing. There is a principle that the physicists hold sacred, like one of the Articles of Faith, which they call the "Conservation of Angular Momentum." Fermi said, "we've got to conserve an—

gular momentum, so I'll simply postulate that there is another particle that we haven't detected yet." And he gave it a name, a neutrino, which means "the little neutral one". Then he started to look at the properties of the neutrino. It has no mass; it has no charge; it could travel through light years of lead before it bumps into anything and has a large probability of annihilation. Almost its only property is a half unit of angular momentum, so it appeared to be nothing—spinning. At this point his colleagues suggested that Enrico has been working too hard.

But now after some very clever and conclusive experiments there are four different kinds of government-approved neutrinos. In essence Fermi had said, "There is a principle, which in every change I have had to test it, has proven true—the conservation of angular momentum—and I have <u>faith</u> that in this new circumstance it will prove true, and I am going to stick to it until it is proven false." That is what we call "faith" in religion, and it is an acceptable mental process in science and is very often employed by scientists.

Science and religion do not employ different kinds of mental processes. They share a great many things in common. And, the Church of Jesus Christ of Latter-day Saints and the gospel as preached by it is susceptible to a scientific analysis. THIS IS WHY WE NEED NEVER BE ASHAMED OF A TESTIMONY. You can analyze the gospel and ask questions of the gospel, and look into the challenges of the gospel scientifically.

But, you have to look at the kinds of questions that we can ask, because if you don't ask the right kinds of questions you can't get intelligent answers. Immanual Kant started an idea which David Hume elaborated that says there are three kinds of questions you can ask:

- 1. Questions of fact. These are answered simply by looking at the real world. How high is the Empire State Building? That's a question of fact, you can measure it. A question of fact has nothing to do with public opinion or with how many people know the answer, or accept the andwer, or with so-called "authorities". Ask, what is the shape of the earth? It is a sphere—that is independent of who believes it. If Columbus had conducted a public opinion poll on the shape of the earth, or looked it up in Aristotle, he probably would have come up with a different answer. But that would not have made any difference about the shape of the earth. So it doesn't matter who believes it, if it is a question of fact, it is to be answered simply and solely by observing the real world.
- Questions of logic. These do not deal with the real world, but rather with some system of logic which we have defined; therefore, these questions are simply to be checked against the logical system. If A is greater than B and B is greater than C, then it follows that A is greater than C, regardless. If you make the syllegism, all Scotsmen have red beards; John is a Scotsman; it follows that John has a red beard, regardless of what real Scotsmen and real people named John are like. These are questions of logic. They have answers, but they are to be judged only by the system of logic that you have defined.
- 3. Questions of value. Almost every question of value has a word like "good" or "right" or "better" in it. You ask questions such as, "Is Beethoven's music better than Wagner's?" That is a value judgment, and it has no real answer. You can say, "Is it louder?" That's a question of fact, and you can measure it. Or, "Is it more contrapuntal?" That's a question of fact, and you can count the units in it and find out. But, "Is it better?", is a question of value. Generally these questions have no demonstrable answers because we have no standard by which we can determine which is the correct answer. Sometimes, as in the case of moral values, we have a divinaly revealed standard—"Is it right to commit adultery?"—The Lord has given

us answers to questions like this. Sometimes you can ask questions such as, "Who would make the better president "X" or "Y"? We can take polls but we have no way of coming up with the right answer.

NOW IF YOU ASK THE WRONG KINDS OF QUESTIONS, OR IF YOU DON'T REALIZE WHETHER YOU ARE ASKING QUESTIONS OF FACT OR VALUE OR LOGIC, YOU WON'T GET INTELLIGENT ANSWERS. For example, if we asked the question, "How many coins do I have in my pocket?" This is a question of fact. But if we assume it is a question of logic, we might approach it this way: All men who drive cars must take into account parking meters. Therefore I, being an intelligent being, will carry at least a few coins in my pocket for parking meters. This may or may not be logical, but it has nothing to do with facts. Nor is it a value question—"Is it right for me to have any money in my pocket, if you don't have any in yours?" We simply empty my pocket and we count the coins—that is all there is to it. It is a simple question of fact and we can't arrive at a reasonable answer if we approach it any other way.

In the L.D.S. Church, most of the basic questions we ask are questions of fact. "Did Joseph Smith see God the Father and Jesus Christ, His Son, in the Sacred Grove?" That is a question of fact. It is not a question of logic, or of value.

People have said, "It isn't logical for God the Father to have appeared to an obscure country lad in New York. If He had appeared to the Pope or the Archbishop of Canterbury He would have started off with a million members and would have converted the world by now." That may be logical, but it has nothing to do with the facts.

Or they may say it is not right, for some reason or other, for God the Father to have appeared to Joseph Smith. That has nothing to do with the facts. Either God the Father did or He did not appear to Joseph Smith. Either there is a God, or God is dead. These are all questions of fact. "Is there a God?" "Was Jesus Christ divine, or was He just a very nice, good teacher?" "Did they appear to Joseph Smith?" THESE MUST BE INVESTIGATED AS QUESTIONS OF FACT AND NOT QUESTIONS OF EITHER LOGIC OR VALUE.

It is interesting to note that most people drop out of the Church, not because of whether or not they believe Joseph Smith saw the Father and the Son in the Sacred Grove, but because they didn't get asked to sing in the choir, or they don't like the way the Scout Master treated their son. That is the same as saying, "I don't believe the world is round because Columbus was an Italian and all Italians are members of the Mafia."

Since none of us were in the Sacred Grove we cannot tell from a primary fact whether or not Joseph Smith did see God, we have to judge on the basis of secondary evidence. Earlier there was mention made of pions. Don Lind, PhD., did his dissertaion on pions without ever seeing the pion. He said, "I don't know whether they are green or round or square or fuzzy, but when we turned on the cycletron beam in the meson cave—a room made out of 12-foot thick lead-impregnated concrete blocks—the beam struck a hydrogen target and splattered particles in all directions. Certain detectors which I had designed and had placed at appropriate spots in the cave registered these particles by sending me out electrical impusles. All that I actually observed was a series of two-volt jumps in the voltage on some coaxial cables. By fitting the pattern of these blips together, I published what I claim is a scientifically accurate explanation of certain pion—nuclear interactions.

I claim that this is scientifically sound, but that it is all based on  $\underline{\text{Secondary}}$  evidence. No scientist has ever been inside of a nuclear fireball, yet he will tell you microsecond by microsecond what goes on in there. No electronics technician has ever been inside of a vacuum tube, to my knowledge,

and yet, they will tell you for an entire semester what goes on inside there, based entirely on secondary evidence.

I claim that in the same way we can tell what went on inside the Sacred Grove a little over a century ago, by <u>secondary</u> evidence. This is the fabric of what missionaries talk about; this is the fabric of what we study in Sunday School classes and quorum meetings."

Here are some of the secondary evidences that Joseph Smith did see the Father and the Son in the Sacred Grove; Joseph Smith lived as a prophet. He did not live the life of a deceiver. Deceivers don't give their life for a false cause. When Joseph went to Carthage, he knew he was going to give his life. He lived and he died as a prophet.

You cannot count such things as 'Joseph's prophecy of the saints being persecuted and driven out and going to the Rocky Mountains and becoming a great people. Why? Because persecution was common for the Mormons and secondly the prophecy could have been fulfilled by followers who wanted him to look good.

But, there are some prophecies that weren't fulfilled by Mormons, and were about things Joseph Smith could not have known about. For example, he said that Moses visited him and gave him authority for the Jews to return to Palestine. The Jews have been claiming that they were about to go back to Palestine for 2,000 years. Every time they celebrate the Seder supper at the Passover, the formula in the prayer says, "Tonight we eat the supper in next year in Jerusalem." They have said that for 2,000 years and yet almost no one went to Jerusalem until Joseph Smith, under the authority he got from Moses, sent Orson Hyde to Palestine to dedicate the land for the return of the Jews. This he did without the knowledge of the dedication being made known to the Jews. But after 2,000 years, something inspired the Jews to go home. started gradually but by the late 1940's they were willing to buck the entire British Navy which had formed a blockade around unpartitioned Israel. Every Jew the British caught was sent to Cyprus instead of Jerusalem, but they were willing to take that risk. The Lord apparently inspired the Jewish people after he sent his servant, Moses, to visit the Prophet Joseph Smith. These Jews weren't trying to make Joseph Smith look good. He also predicted the Civil war. He not only predicted a Civil war (which didn't necessarily make him a prophet because everyone was afraid of that occurring) but he predicted the place where it would start, who each side would ask for help and what one of theissues was going to be over which they'd fight.

Then there is the work of the Book of Mormon. Either Joseph Smith was translating an ancient record written by an on-the-spot observer for whom it is very easy to write down a lot of details, or he was forging a supposed ancient document for which it would be very difficult to include hundreds of accurate details that would later be vindicated by scholars in the field. If he was forging he used the right Egyptian grammar rules to make his compound names and he wrote acceptable Arabic poetry in very stylized forms just as the Arabs did 600 B.C., and he used the Coloform method of writing, this included the type of typical Hebrew form called Chiasmus.

This is some of the type of secondary evidence that is impressive to the mind whether you are applying the methods of the scientist or a student of religion...intellectual people accept this type of secondary evidence.

One must note however that this type of analysis does not necessarily give one a testimony. That is gained from the Holy Ghost and from no other source, but this can strengthen the testimony of those already in the Church and who already have a testimony.

The other thing this evidence perhaps does is to slow down the skeptic long enought to catch his interest so that the Holy Ghost can get through to him. The value is in arousing interest so that the Holy Ghost can build the person a testimony of the Gospel. The Holy Ghost is the only source for a really acceptable and lasting testimony. Without this element, the whispering of the Spirit, there is no such thing that we recognize as a testimony. Nevertheless, such a testimony is intellectually acceptable.

Again quoting Don Lind, "I feel that I can hold up my head in scientific circles when I talk to people about my belief in the gospel. I have discussed it with some of the other astronauts. These are the finest people you would ever want to meet in your life. We have had one of them out to a cottage meeting where I spoke. I took another of them with me when we were going over a geology trip to Hawaii. We went up to Laie and visited the Polynesian Cultural Center. I suggested that he should have breakfast while I went through a temple session, and I got him back to the temple 45 minutes early. He had to sit around the Bureau of Information and read Church pamphlets waiting for me. And it doesn't embarrass me to tell these people that I have a testimony of the gospel.

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The greatest kindness, we can share with others, is the truth.

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The missionary work of the Latter-day Saints is the greatest of all the great works in all the world.

--Heber J. Grant.

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My understanding is that the most important mission that I have in this life is: First, to keep the commandments of God, as they have been taught to me; and next, to teach them to my Father's children who do not understand them.

--George Albert Smith

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It is necessary that all have the privilege of receiving or rejecting eternal truth, that they may be prepared to be saved or be prepared to be damned.

--Brigham Young.

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I would rather have a son in the vineyard, saving the souls of men, than to have him heaping up gold at home becoming a millionaire.

--Wilford Woodruff

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You cannot convert people beyond your own conversion.

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The PHD for a missionary: P=Prayer H=Humility D+Diligence

#### A PERSONAL TESTIMONY

### BY PRESIDENT DAVID O. MCKAY

The Lord never forsakes you who earnestly seek him. Sometimes there are obstacles in life; there is persecution; there is self-denial; there will be tears, because you are constantly in contact with enticements, with worldly ideals, and you will have to overcome them to stay upon the road to eternal life; and for the moment there will seem to be sacrifice, but it is only temporary. The Lord never forsakes those who seek him. The answer may not come just the way you think, but it will come. The Lord will certainly fulfill his promise to you.

Illustrative of this, I am constrained to add my personal testimony. I seldom speak of manifestations that have come to me. I do not know whether it is the Scotch reticence or what, but I do not like to speak of some things which are most sacred to me.

I listened as a boy to a testimony regarding the principles of the gospel, the power of the priesthood, the divinity of this work. I heard the admonition that we, too, might get that testimony if we would pray, but somehow I got an idea in youth that we could not get a testimony unless we had some manifestation. I read of the First Vision of the Prophet Joseph Smith, and I knew that he knew what he had received was of God; I heard of elders who had heard voices; I heard my father's testimony of a voice that had come to him declaring the divinity of the mission of the Prophet, and somehow I received the impression that that was the source of all testimony.

I realized in youth that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it; I felt that if I could get that, all else would indeed seem insignificant. I did not neglect my prayers, but I never felt that my prayer at night would bring that testimony; that was more a prayer for protection, as I look back upon it now, to keep intruders away — really it was more of a selfish prayer — but I always felt that the secret prayer, whether in the room or out in the grove or on the hills, would be the place where that much desired testimony would come.

Accordingly, I have knelt more than once by the serviceberry bush, as my saddlehorse stood by the side. I remember riding over the hills one afternoon, thinking of these things, and concluded that there in the silence of the hills was the best place to get that testimony. I stopped my horse, threw the reins over his head, and withdrew just a few steps and knelt by the side of a tree.

I arose, mounted my horse, and as he started over the trail I remember rather introspectively searching myself, and involuntarily shaking my head, said to myself, "no, sir, there is no change; I am just the same boy I was before I knelt down." The anticipated manifestation of God's power and the presences of his angels came, but when it did come, it was simply a confirmation; it was not the testimony.

The air was clear and pure, the sunshine delightful; the verdure of the wild trees and grass and the flowers scented the air; as I recall the incident, all the surroundings came to me anew. I knelt down and with all the fervor of my heart poured out my soul to God and asked him for a testimony of this gospel. I had in mind that there would be some manifestation, that I should receive some transformation that would leave me without doubt.

On one occasion I was seven thousand miles from home when President James L. McMurrin was attending conference in Scotland. In the priesthood meeting of that conference the power of God was so manifest that one man present in that little room jumped to his feet and said, "Brethren, there are angels in this room," and strong men began to weep, not for fear, not for sorrow, but out of the fullness of their souls, which left them with a testimony of the truth of that statement. The man's declaration did not impress me very much; but the spirit present did impress me.

But when President McMurrin arose and said; "Yes, there are angels in this room, and one of them is the guardian angel of that young man sitting there"— and he pointed to a young elder whom I knew and was who was in our conference (now it would be called a missionary district) —he was weeping as though his soul would overflow; "and," continued President McMurrin, "the other is the guardian angel of that young man over there," and he pointed to a boy with whom I had associated. I knew by inspiration that what President McMurrin said was true. There was not one man in the room who did not know it.

I had learned by intimate association with him that James McMurrin was pure gold; his faith in the gospel implicit; that no truer man, no more loyal man to what he thought was right ever lived; so when he turned to me and gave what I thought then was more of a caution than a promise, his words made an indelible impression on me. Paraphrasing the words of the Savior to Peter, he said: "Let me say to you, Brother David, Satan hath desired you that he may sift you as wheat, but God is mindful of you." Then he added, "If you will keep the faith you will get to sit in the leading councils of the Church." I knew that the answer to my boyish prayer had come.

But the testimony that this work is divine had come, not through manifestations, great and glorious as it was, but through obedience to God's will, in harmony with Christ's promise, "If any man will do his will, he will know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17)

Test it from any source you wish, and you will find that there is not one phase of the gospel of Jesus Christ which will not stand that test; and as you, in your weakness, as you in your youth, undertake to embrace these principles of life everlasting, you will find it instilling upon your souls a benediction of that Holy Spirit which will give you a testimony beyond any possibility of a doubt that God lives, that he is indeed our Father and that this is his work established through the Prophet Joseph Smith.

That is my testimony to you. I know it. The most precious thing in life! You can test it. I would rather have my children and their children and their children's children feel that then to obtain any earthly emouments, because I know that they will be good citizens. I know that they will be good fathers and good mothers. I know that they will be honest and true to everybody, and to God. I know that everything which a man ought to be and which a woman ought to be, they will become, and they will do it through obedience to the divine principles of the gospel.

# TESTIMONIES OF LATTER-DAY PROPHETS

PRESIDENT WILFORD WOODRUFF, SPEAKING ON MARCH 19, 1897:

I bear my testimony that Joseph Smith was a true prophet of God, ordained of God to lay the foundation of his church and kingdom in the last dispensation and fulness of times. I bear my testimony that in the early spring of 1844 in Nauvoo, the Prophet Joseph Smith called the Twelve Apostles together, and he delivered unto them the ordinances of the Church and kingdom of God; and all of the keys and powers that God had bestowed upon him, he sealed upon our heads. He told us we must round up our shoulders and bear off this kingdom or we would be damned. I am the only man now living in the flesh who heard that testimony from his mouth, and I know it is true by the power of God manifest through him. At that meeting he began to speak about three hours upon the subject of the kingdom. His face was as clear as amber, and he was covered with a power that I had never seen in the flesh before. In all his testimony to us, the power of God was visibly manifest in the Prophet Joseph.

This is my testimony, spoken by myself into a talking machine on this the nineteenth day of March, 1897, in the ninety-first year of my age. Wilford Woodruff.

PRESIDENT HEBER J. GRANT, SPEAKING AT GENERAL CONFERENCE, OCTOBER 8, 1939:

I've met hundreds of men who say, "If it wasn't for Joseph Smith, I could accept your religion." Any man that doesn't believe in Joseph Smith as a prophet of the true and the living God has no right to be in this Church. foundation stone! If he did not have that interview with God and Jesus Christ, the whole Mormon fabric is a failure; it's a fraud; it isn't worth anything on earth. But Go did come; God did introduce his Son; God did inspire that man to organize the Church of Jesus Christ; and all the oppositions of the world is not able to withstand the truth; it is flourishing. It is growing, and it will grow more. I know beyond a shadow of a doubt of the divinity of this work in which we are engaged. It is one of the joys of my life at home and abroad, in private and in public, to testify that I know as well as I know that I live that God lives, that he hears and answers our prayers. He's heard and answered mine from childhood until the present day. He heard and answered the prayers of that beloved mother of mine. Under the inspiration of the living God, she planted in my heart a love of truth, a love of God, a love of the Prophet Joseph.

I pray God for you, one and all, to love this gospel, to think of it as of more value than anything else in all the world, and that's what it is. I pray God to bless each and every one of us, and I ask it in the name of our Redeemder, Jesus Christ, Amen.

PRESIDENT GEORGE ALBERT SMITH, SPEAKING AT GENERAL CONFERENCE, APRIL 4, 1958:

I don't know of any man in all the world that has more reason to be grateful than I, because people have been kind and helpful to me, members of the Church and non-members. Wherever I have gone, I have found noble men and women. And so, on my birthday, after having traveled approximately a million miles in the world in the interests of the gospel of Jesus Christ, one of the frailest of my mother's eleven children, the Lord has preserved my life. And I have had joy beyond expression; and I have enjoyed the results of loving my neighbor as myself, and I want to say that always brings happiness.

I know today, better than I ever knew before, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the living God, and that the Church that he organized under the direction of our Heavenly Father, the Church that received divine authority, is still operating under the guidance

of the same priesthood that was conferred by Peter, James, and John upon Joseph Smith and Oliver Cowdery. I know that, as I know that I live, and I bear that witness in the name of Jesus Christ, our Lord. Amen.

PRESIDENT DAVID O. MCKAY, SPEAKING ON APRIL 9, 1951, ON THE OCCASION OF HIS BEING SUSTAINED NINTH PRESIDENT OF THE CHURCH:

When the Savior was about to leave his apostles, he gave them a great example of service. You remember he gird himself with a towel and washed his disciples' feet. Peter, feeling it was a menial work for a servant, said, "Dost thou wash my feet? Thou shalt not wash my feet."

"Nay then," said the chief apostle, "Not my feet only but my hands and my head."

"No, those who were washed are clean already. What I doest now, thou does not fully comprehend."

And then he washed his feet, and the others. Returning the basin to the side of the door, ungirding himself with a towel, putting on his robe, he returned to his position with the Twelve and said, "Ye call me Lord and Master and so I am. What thou hast seen me do, do ye also to one another."

What an example of service to those great servants, followers of the Christ. "He that is greatest among you, let him be least."

God bless you, brethren and sisters. I bear you my testimony that the head of this Church is our Lord and Savior Jesus Christ. I know the reality of his existence, of his willingness to guide and direct the servants who serve him. May we have increased power to be true to the responsibilites he and you have placed upon us. I pray in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH FIELDING SMITH, SPEAKING ON APRIL 6, 1970, ON THE OCCASION OF HIS BEING SUSTAINED TENTH PRESIDENT OF THE CHURCH:

I desire to say that no man of himself can lead this Church. It is the Church of Jesus Christ; he is at the head. The Church bears his name. It has his priesthood, ministers his gospel, preaches his doctrine, and accomplishes his work. He chooses men and calls them to be instruments in his hands to accomplish these purposes, and he guides and directs them in their labors. But men are only instruments in the Lord's hands, and the honor and glory for all that his servants accomplish is, and should be, ascribed unto him forever. If this were the work of man, it would fail; but it is the work of the Lord, and he does not fail. Our faith is centered in the Lord Jesus Christ, and through him, in the Father.

Let us be faithful and humble. Let us live the religion of Jesus Christ, put away the weaknesses of the flesh, and cleave to the Lord and his truth with undivided hearts is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HAROLD B. LEE, SPEAKING AT GENERAL CONFERENCE, OCTOBER 8, 1972:

There has come to me in these last few days a deepening and reassuring faith. I can't leave this conference without saying to you that I have a conviction that the Master hasn't been absent from us on these occasions. This is His church. Where else would he rather be than right here in the headquarters of his Church? He isn't an absentee master; he is concerned about us. He wants us to follow where he leads. I know that he is a living reality, as is our Father. I know it.

I only hope that I can qualify for the high place to which he has called me and in which you have sustained me.

I know with all my soul that these sayings are true, and as a special witness I want you to know from the bottom of my heart that there is no shadow of doubt as to the genuineness of the work of the Lord in which we are engaged, the only name under heaven by which mankind can be saved.

I bear you my witness to these things and leave you my blessing in the name of the Lord, Jesus Christ. Amen.

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A few words now, with regard to preaching. The greatest and loudest sermon that can be preached, or that ever was preached on the face of the earth, is practice. No other is equal to it.

--Brigham Young

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Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the spirit of prophecy and revelation.

--Joseph Smith, Jr.

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I hope you will excuse me if the tears fall, but sometimes I like to water my testimony -- it helps it to grow.

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#### The Spirit Giveth Light

I had not traveled but a short time to testify to the people, before I learned this one fact, that you might prove doctrine from the Bible until dooms day and it would merely convince people, but would not convert them. You might read the Bible from Genesis to Revelation and prove every iota that you advance and that alone would have no converting influence by or upon this people. Nothing short of a testimony by the power of the Holy Ghost would bring light and knowledge to them, bring them in their hearts to repentance. Nothing short of that will ever do.

--Brigham Young

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He who knows not, and knows not that he knows not, is a fool, shun him; He who knows not, and knows that he knows not, is a child; teach him; He who knows, and knows not that he knows, is asleep, wake him; He who knows, and knows that he knows, is wise, follow him.

--Persian Proverb

