

tions. The future welfare of millions of people depends on the continued solvency of these institutions and that depends on maintaining the value of their assets, including government bonds. But the value of the government bonds depends on the labor and earnings of the people and on their capacity to provide enough taxes to pay the interest and redeem the principal of the debt.

Anything short of this will bring bankruptcy and chaos to all. One cannot think or speak of the gospel of the Lord Jesus Christ as being the power of God unto salvation, spiritually, mentally, and temporally but what there comes to mind the memory of the intrepid pioneer—he who saw and understood the Gospel with all its implications and obligations, accepting them wholly, willingly, and with no reservations as to work—hence his memorable achievements. There stands to his memory an everlasting monument in the form of the restored Church of Christ a great state, the emblem of which is the beehive—a symbol of industry, thrift, and no place for the idler but an attitude of helpfulness to the aged, the widowed, and the fatherless. As heirs to all these blessings, there stands before us the challenge of the pioneer, and if we accept it, we will take from his gnarled hand of toil the torch of the gospel of salvation to exemplify its ideals, its saving power in unceasing work.

We are a blessed people in that we have a living prophet of God, whose counsel on the matter of work is as follows:

I have never seen the day when I was not willing to do the meanest work [if there is such a thing as mean work which I doubt] rather than be idle. . . . I assert with confidence that the law of success here and hereafter is to have a humble and prayerful heart and to work, work, work.

Of all Christian peoples and American citizens, we should stand out preeminently as a people full of faith in the Creator, a people of integrity, and a people which demonstrates and proves to the world that the power of God in the gospel of the Lord Jesus Christ is the power and the efficacy of work as I have defined it.

I humbly pray that every man, woman, and child in Israel will understand the full significance of work, in the name of Jesus Christ. Amen.

A vocal solo, "In Native Worth" (from "Creation")—Haydn, was sung by J. Marcus Griffin.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

Dear brothers and the radio listeners:

In attending the genealogical sessions of the quarterly conferences in many stakes there has been sung beautifully the song, "Open the Gates of the Temple," which ends with the solemn testimony: "I know that my Redeemer lives, and because he lives, I shall live," and I always feel to say with Luke:

... I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: ... (Luke 10:21.)

THE REQUIREMENTS IN OBTAINING A TESTIMONY

In a high council testimony meeting some time ago I heard one of the number say: "I am happy in the work and have made research and this Church and its doctrines satisfy me better than anything I have found." Then another arose with deep feeling declared: "This is the work of God, I *know it*. It is the Lord's eternal plan of exaltation. I *know* that Jesus lives and is the Redeemer." I was uplifted by his sureness. And I went to the revelations of the Lord to see how it is that some are so sure while others are passive or have doubts.

I recall the experience of the Apostles when the Lord manifested himself to them after his resurrection and found a group who accepted him, but one of the quorum being absent declared that he would not believe unless he could see in the Lord's hands the print of the nails, and thrust his hand into the wounded side. And when the Savior, anticipating his doubt, had commanded Thomas to thrust forth his hand and feel and know, he said:

... Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29.)

The Lord thus indicated that a knowledge of spiritual things may be had without perception through the five senses. He has keys by which we may have a knowledge of his work. In the temple he taught the Jews. They marvelled at his knowledge and positiveness and said: "He speaks as one having authority."

The Redeemer declared:

... My doctrine is not mine, but his that sent me. 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 7:16, 17.)

What is it to *know* of the doctrine? It is an unwavering assurance. The Lord has offered a rich reward but has provided that it can be had only by meeting certain requirements. He has said:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicted. (Doc. & Cov. 130:20, 21.)

In this case the blessing promised is a *knowledge of the divinity of the doctrine*. And in this case the law or requirement is that one must "do his will." Most of us know what his will is, far more than we have disposition or ability to comply.

The Lord has reiterated his promise with much emphasis:

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peace-

able things—that which bringeth joy, that which bringeth life eternal.
(Doc. & Cov. 42:61.)

SPIRITUAL BLESSINGS IN THE WORD OF WISDOM

We preach and discuss the revelation known as the Word of Wisdom, and usually think of the temporal blessings that will come to us in increased health if we live in harmony with its teaching, that we might run and not be weary and walk and not faint, and the destroying angel should pass us by, but there is also a spiritual aspect which is more far-reaching and should stimulate us to high purpose. The promise I am thinking of is this:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments . . . shall find wisdom and great treasures of knowledge, even hidden treasures. . . . (Doc. & Cov. 89:18, 19.)

What could be so priceless as wisdom and knowledge, even hidden treasures? Surely the treasures here referred to are not those of scientific accomplishments. Such will come revealed as light from heaven discovered through the research of men, but these hidden treasures of knowledge in the revelation are those which can be had only by use of the keys given which are: "Walking in obedience." And while the discoveries in the physical world are very important to us *here* in mortality, the spiritual discovery of a knowledge of God and his program reach into and through eternity.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

A TESTIMONY OF THE TRUTH COMES THROUGH RIGHTEOUS LIVING

Another revelation gives us this:

. . . For unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. (Doc. & Cov. 42:65.)

which indicates another requirement: One must be baptized and receive the Holy Ghost and still live the commandments to be given the knowledge of the divinity of the work. Mere passive acceptance of the doctrines will not give the testimony; no casual half-compliance with the program will bring that assurance; but an all-out effort to live his commandments. We often see this in the lives of members of the Church. One said to me in a recent stake I visited, "I assiduously avoid all testimony meetings. I can't take the sentimental and emotional statements that some of the people make. I can't accept these doctrines unless I can in a cold-blooded and rational way prove every step." I knew this type of man as I have met others like him. In no case had they gone all-out to live the commandments: Little or no tithing, only occasional attendance at meetings, considerable criticism of the doctrines, the

organizations and the leaders, and we know well why they could have no testimony. Remember that the Lord said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say; ye have no promise. (Doc. & Cov. 82:10.)

Such people have failed to "do what he says." Of course, they have no promise.

On the other hand we have the missionary completely immersed in his work, giving to it his every thought and energy, and living closely the commandments. Almost without exception they have lived worthily, kept the commandments, and have been rewarded with a knowledge as promised by their Savior, in proportion to their faithfulness. Consider also the thousands of ward, quorum, and stake and mission leaders who have an abiding testimony. It is not blind loyalty but faithful observance, and turning of keys which open the storehouse of spiritual knowledge. The Lord revealed again to the Prophet Joseph:

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 and that I am the true light . . . and . . . the Father and I are one. (Doc. & Cov. 93:1, 2, 3.)

The Lord will not discriminate between his children but delights to own and bless us all, if we will let him. And here he reveals another most important item—one must be free from sin to claim the blessing of an unwavering testimony, and sin is of two kinds, those of omission and those of commission.

When I was a very small boy, I was taught the habit of going to sacrament meetings. Mother always took me with her. Those warm afternoons I soon became drowsy and leaned over on her lap to sleep. I may not have learned much from the sermons, but I learned the habit of "going to meeting." The habit stayed with me through my life. And even from those early years in the testimony meetings, I often came home distressed by the expressions of critical people who took issue with those who had borne their testimonies with such fervor and sureness. "Why does Sister Blank say she knows that Jesus is the Christ? How can she know? Why does Brother Doe declare with such definiteness that Joseph Smith was a Prophet of God and that this is the Church and kingdom of God? I doubt if they know any more about it than I do." Then I refer these who would rationalize to Colossians 2:8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

But our Father in heaven has repeatedly promised such knowledge upon compliance with his commands. Hear his words in

modern revelations speaking to those who fear him and delight to serve him in righteousness unto the end. He says:

And to them 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. . . . (Doc. & Cov. 76:7-8.)

PROMISES OF THE LORD TO HIS PEOPLE

It was in 1841 that the Lord commanded the Prophet to release his brother, Hyrum, from the Presidency that he might function as the Patriarch. In his place William Law was called and was instructed through the seer:

. . . let him be humble before me, and be without guile, and he shall receive of my Spirit, even the Comforter, which shall manifest unto him the truth of all things. . . . (Doc. & Cov. 124:97.)

And a similar promise was made to Sidney Rigdon as he was called to be a spokesman to the Prophet Joseph:

And I will give unto him power to be mighty in testimony. And I will give unto thee power to be mighty in expounding all scriptures and that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. (Doc. & Cov. 100:10-11.)

The Lord seems to extend the same privileges and makes the same promises to all his people:

. . . I the Lord am willing to make these things known unto all flesh. (Doc. & Cov. 1:34.)

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (Doc. & Cov. 6:7.)

GOSPEL TRUTH REVEALED THROUGH THE SPIRIT OF THE LORD

It should be kept in mind that God cannot be found through research alone, nor his gospel understood and appreciated by study only, for no one may know the Father or the Son but "he to whom the Son will reveal him." (Luke 10:22.) The skeptic will some day either in time or eternity learn to his sorrow that his egotism has robbed him of much joy and growth, and that as has been decreed by the Lord: The things of God cannot be understood by the spirit of man; that man cannot by himself find out God or his program; that no amount of research nor rationalizing will bring a testimony, but it must come through the heart when compliance with the program has made the person eligible to receive that reward. The Savior could have taken highly trained minds from the temple porches for the chief builders of his kingdom, but he went to the seashore to get humble fishermen. He wanted men

who would not depend upon their own intellects *only* to ferret out the truths, but unbiased men to whom he might reveal his new program, men who were trusting and sincere and willing to serve. He tested Peter on one occasion by asking him to identify him, and with power and sure of his grounds the first apostle declared: "Thou art Christ, the Son of the living God." (Matt. 16:16.) Surely the Redeemer must have been pleased, and he then revealed the source of Peter's knowledge by saying:

. . . Blessed are thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:17.)

There were many trained and educated Jews in Jerusalem who rationalized themselves completely out of a testimony and the rich spiritual life. Though Jesus was among them and they could see his miracles and hear his words, it was still an impossibility for those scribes and Pharisees to prove him to be the Redeemer by any of their mental processes, or by the kind of proof that many moderns require. But Peter and his associates, receptive as they were, knew the process. They lived the truth, and they *knew* the truth, and the truth made them free and gave them peace.

REQUIREMENTS FOR RETAINING A TESTIMONY

To acquire a testimony, then, one must be in tune with the Spirit of the Lord, keep his commandments and be sincere. Because one does not receive this positive assurance is no reason why another cannot. To say that another person cannot see the light because you fail to comprehend it is to place unwarranted limitations on another's power. To say that no one can know of the doctrine because you do not is like saying that there is no germ or virus because it is not visible to you, and is to deny the word of God.

To hold his testimony one must bear it often and live worthy of it. The Lord declared his displeasure in the failure of his people to bear testimony.

Destructive criticism of the officers of the Church or its doctrines is sure to weaken and bring an eventual end to one's testimony if persisted in.

And so there have come ringing down through time the testimonies of men who knew and bore witness:

John, the cousin of Jesus, saying:

"Behold the lamb of God which taketh away the sins of the world."

The apostles in the storm-tossed ship exclaiming: "Of a truth thou art the Son of God."

The Prophet Mormon from Nephite history declaring: . . . God is not a partial God—but he is unchangeable from all eternity to all eternity."

Nathaniel, an Israelite in whom could be found no guile: "Rabbi, thou art the Son of God. Thou art the King of Israel."

Andrew, the apostle, who told Peter, his brother: "We have found the Messiah, which is, being interpreted, the Christ."

Joseph Smith and Oliver Cowdery in their positive declaration: "That he lives" and "that he is the Only Begotten of the Father."

And Job with his unalterable testimony: "I know that my Redeemer lives."

These and countless others through the centuries have "done the will of the Father." They have received a knowledge of him and his work. This same promise is made by our Lord to all who will do likewise.

May I add my testimony. This is the work of God. He is at the helm. It will go forward till his glorious program is consummated. I bear my testimony most humbly in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and fellow workers:

In his address this morning, President Clark spoke of postwar problems. They are many, and they keep pounding upon our thinking. President Clark enlarged upon the most important of these problems. I would like to call your attention to one or two minor, though also important, problems, which are being much discussed at present. If it seems to be largely of a temporal nature, my defense is that in the Gospel of Jesus Christ there is really no distinction between the temporal and the spiritual. Speaking to the Prophet Joseph Smith, the Lord said:

... verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal . . . (Doc. and Cov. 29:34.)

THOUGHTS ON THE RETURN OF THE SOLDIERS

At a recent stake conference, a fine young man, a soldier, enjoying a brief furlough, addressed the congregation. He was clearly perplexed. He wondered why in the heat of battle, he had escaped the bullet that took the life of his buddy. He spoke of the interruption of his education; the frustration of his life's plans; and the hell that we call war, into which he had been catapulted. He declared his readiness to die, if need be, for the freedom of man; but wondered why men should have to die to possess freedom, which belongs to every man by the right of his existence. "Shall this self-destruction of man continue?" he asked. As he sat down, he voiced the question now asked by millions of men: "What of the future?"