

CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:30 a.m., Sunday, April 7, 1957. The program was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Alexander Schreiner at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The *Church of the Air* is presented by CBS Radio so that representatives of many faiths may speak to a nationwide congregation. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you transcribed from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Marion G. Romney, lawyer and distinguished public servant, and Member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir directed by J. Spencer Cornwall,

with Alexander Schreiner at the organ.

The Choir opens with Alexander Kopyloff's setting for these words from the Psalms: "Hear my cry, O God; attend unto my pray'r; Unto Thee, O Lord, do I lift up my soul . . . Hear my cry, O God; Attend unto my pray'r."

(The Choir sang: "Hear My Cry."—Kopyloff.)

Announcer: Now from the Tabernacle Choir we hear one of the hymn tunes of Evan Stephens, with the words of Isaac Watts: "Praise ye the Lord! My heart shall join in work so pleasant, so divine . . ."

(The Choir sang: "Praise Ye the Lord."—Stephens.)

Announcer: We now hear on this *Church of the Air* Service Elder Marion G. Romney, lawyer, Assistant Manager-Director of the Church Welfare Program, and Member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Romney has titled today's talk: "The Voice of the Spirit."

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

Fellow worshippers at Columbia's *Church of the Air*: What I have in mind to say about "The Voice of the Spirit," our theme for this morning assumes the premise that the Biblical doctrine of revelation, signifying the making known of divine truth by communication from heaven, is in fact a reality.

The great universal and basic truths with respect to God and men, and their relationship to each other, have been revealed and have been recorded in the scriptures in every dispensation. The identity of God and the origin of men was revealed by the Father Himself.

" . . . I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:27.)

" . . . I ascend unto my Father, and

your Father; and to my God, and your God," (John 20:17.) said Jesus to the sorrowing Mary.

The Apostle Paul declared:

" . . . in Him [God] we live, and move, and have our being . . . For we are also His offspring." (Acts 17:28.)

The destiny of man, which is to rise from the grave in resurrection to live forever, has also been revealed, as has the fact that as a son of God he is endowed with the potential to reach the perfection of his Heavenly Father, provided he successfully passes the test of mortality.

The scriptures further reveal that God, having placed us in mortality to meet this test, did not leave us in ignorance, confusion and despair to find our way by chance, but that from the very beginning He has made known for

our benefit the gospel of Jesus Christ, His divine plan for our salvation and exaltation. These great, basic truths were given by revelation which came ". . . not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21.)

Now I am painfully aware that Christianity does not today evidence a uniform understanding of the foregoing basic doctrines. The scores of churches with their varied creeds and different interpretations seem to lead away from, rather than toward, that glorious consummation foreshadowed by Paul when all shall ". . . come in the unity of the faith, . . ." (Eph. 4:13.) This confusion, tragic as it is, does not however, disprove the thesis that the doctrines came by revelation and declare the word of God. What it proves is that the conflicting interpretations of these basic revelations are being made in the feeble, flickering light of man's wisdom. This naturally brings confusion, because the things of God cannot be understood through the learning of men. You will recall how Paul pressed this point.

"... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

That is to say, the things of God cannot be comprehended through the natural senses of man.

"But," he continues, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (I Cor. 2:9-11.)

Now if this doctrine of Paul's be true, and we witness that it is true, there must be personal revelation, that is, revelation to individuals, by which they may understand the basic revelations and receive soul-satisfying confirmation as to their divinity. That there is such a "Voice of the Spirit," the scriptures clearly affirm.

For example:

"When Jesus came into the coasts of Caesarea Philippi, he asked his dis-

ciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.) Here the Redeemer Himself declares that Peter received from His Father in Heaven by revelation the knowledge that Jesus was the Christ, the Son of the living God. Why did not the others know who He was? They who said he was John the Baptist, Elias, Jeremias, or some other of the prophets, why did they not know the identity of Jesus? Obviously, it was because His identity had not been revealed to them by "the Voice of the Spirit" as it had been to Peter. Until it was so revealed they could not know Him, for "... no man can . . . [know] that Jesus is the Lord, but by the Holy Ghost." (I Cor. 12:3.)

That this "Voice of the Spirit" is available to all who will receive it, is apparent from the universal call and promise of Jesus.

"Come unto me, all ye that labour and are heavy laden," He said, "and I will give you rest." (Matt. 11:28.)

And again:

"Blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (3 Nephi 12:6; Matt. 5:6.)

Since God has revealed all things essential for man's guidance through mortality to his glorious destiny, and has provided that men individually by the "Voice of the Spirit" may receive personal revelation to enlighten their understandings and confirm to them the truth of God's revealed word, the all-important question arises, "How can we individually attune our ears to that Voice, so indispensable to our comprehension and appreciation of these things so vital to our eternal lives?"

From the scriptures we draw the

answer: first, prayerfully search the scriptures, and second, obey the commandments therein written.

No principle of the Gospel is more clearly taught than that God will reward the sincere seeker. It was Jesus Himself who, in the following words, gave specific assurance that such reward includes the gift of the Spirit.

"... Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," He said.

"... For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

To emphasize this important truth, He put the following question and added the conclusion:

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?"

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-11, 13.)

As to searching the scriptures, you will remember that to them who sought His life because He said, "that God was his Father," Jesus declared, "Ye have neither heard his voice . . . nor seen His shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not." Then He told them that if they would learn of Him, they should, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Continuing He pointed out that a search of the scriptures would reveal to them that Moses himself, whom they professed to believe, would condemn them for rejecting Him. "For," He concluded, "he wrote of me." (John 5.)

Luke commends the Jews of Berea as being, "... more noble than those in Thessalonica, . . . [because they] searched the scriptures daily, . . ." whether the word of God was so. As a result, "many of them believed." (Acts 17: 10-12.)

If we will add to our prayerful searching of the scriptures, obedience to the commandments therein revealed, we shall assuredly obtain "the Voice of the Spirit." For Jesus said, "... My doc-

trine 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.) Now there is just one source from which such knowledge can come, and that is from God. And there is just one way in which it can come, and that is by "the Voice of the Spirit."

To the men of Judea and others dwelling at Jerusalem who, pricked in their hearts by the powerful witness borne by the Apostles that Jesus was the Christ, cried out, "... Men and brethren, what shall we do?" Peter answered:

"... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2.)

In these two short paragraphs, Peter covered three phases of this important matter. He specified two of the commandments which must be obeyed, i.e. repentance and baptism, He named the chief agent of "the Voice of the Spirit," the Holy Ghost, and he declared the promise to be universal.

Never has the Lord required one of us to rely solely upon the witness of another. This voice of the Spirit enabling each individual to know for himself is as much a part of God's plan for the salvation of men as is the principle of free agency. He has endowed His children with both free agency and "the Voice of the Spirit" and He puts upon each of them the responsibility for the proper use of these endowments. The Lord has always urged His children to obtain a knowledge and witness of the truth for themselves.

In conclusion I give you my own witness. By "the Voice of the Spirit" I have learned and know that the things I have said this day are true. I know that God is a personal being in whose image men are fashioned. I know that He is our Father, that we are His children, that as such we are endowed with the potential to eventually come to Him. I know that mortality is a necessary phase of our development, that according to the Father's divine plan the earth was created for our habitation,

that we were sent here to receive physically bodies and to be tested to see if walking by faith we will keep His commandments.

I further know that through prayerfully searching the scriptures and through obeying God's commands as therein written, we may individually be led safely through life by "the Voice of the Spirit" according to the divine and glorious, soul-satisfying promise that:

"... the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And [that] every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (D. & C. 84:46-47.)

God grant that we may all so hearken and be so enlightened through the world, I humbly pray.

(The Choir sang: "For the Strength of the Hills."—Stephens.)

Announcer: From the hymns of Evan Stephens the Choir has sung: "For the Strength of the Hills we bless Thee, Our God, our Father's God."

And now the Tabernacle Choir closes with Campbell-Tipton's setting for a text from the 9th Psalm: "I will give thanks unto the Lord; with my whole heart will I praise Thee, O God . . . For Thou hast not forsaken them that love Thee—I will give Thanks unto the Lord."

(The Choir sang: "I Will Give Thanks," Campbell-Tipton; and "I'm a Pilgrim, I'm a Stranger," Robertson.)

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: You have been attending CBS Radio's *Church of the Air*. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, came to you transcribed from the Mormon Tabernacle on Temple Square through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Marion G. Romney, a Member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by J. Spencer Cornwall. Alexander Schreiner was at the organ.

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:30 to 10:00 a.m. Sunday, April 7, 1957, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

We begin with music from Mendelssohn's "St. Paul" with words selected from scripture: "Rise up arise, rise and shine for thy light comes, and the glory of the Lord doth appear upon thee. Behold now, total darkness covereth the kingdoms, and gross darkness the people. But . . . the glory of the Lord appeareth upon thee."

(The Choir sang: "Rise Up, Arise"—Mendelssohn.)

Announcer: At the Tabernacle Organ on Temple Square today Alexander Schreiner turns to the dramatic and moving "Toccata in C Minor" by Leon Boellman.

(Organ selection: "Toccata in C Minor."—Boellman.)

Announcer: With the Women's Chorus of the Tabernacle Choir we turn now to music from Mendelssohn's Elijah, with the comforting, strengthening words of the 121st Psalm: "Lift thine eyes, O