

man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

"Wherefore, he maketh war with the saints of God, and encompasseth them round about." (D&C 76:29.)

This was so evident to me as we were in Berlin to organize a stake there. I took the opportunity of going into East Berlin, as a tourist may if he has his proper papers. Here we have an outstanding example of the contrast of conditions and the way of life in a divided city where the East is under the domination of a dictator where man has been robbed of his freedom and is now a slave of the state, and the other part of the city where he still enjoys much of his freedom. In the West, the stores, the streets with their bright lights, the cars, the hotels, and beautiful parks are all bustling with people who can go and come as they wish and who are joyously and actively engaged in building and other industrial development. While in the East under the domination of man, you see very few people on the streets, a very limited number of cars, a drab-looking city with ruins on all sides, and the people with an attitude of despondence, despair, and defeatism, knowing that they are

at the beck and call of a foreign anti-Christ dictator with policemen and soldiers on every side to see that they do as they are told and that they cannot escape. Why? Is it because they are so happy and prosperous and contented with conditions there?

Satan is at work, my brethren and sisters. Our freedom is at stake. It is the responsibility of everyone who calls himself a Christian, and particularly for every member of the Church of Jesus Christ of Latter-day Saints, and more particularly for every holder of the priesthood of God, to take a firm stand and a determined stand against evil. It is my testimony to you, my brothers and sisters, wherever you may be, that God has given us the solution to our problems, the plan by which we can enjoy peace in the world and peace in our lives.

I plead with you, everyone, wherever you may be, to accept Christ as the Savior of the world and to go forward as champions of our Heavenly Father and his cause and keep his commandments that we may enjoy his Spirit to be with us at all times, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Nathan Eldon Tanner, Assistant to the Twelve and President of the West European Mission, has just given that testimony. We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

## ELDER HOWARD W. HUNTER

### *Of the Council of the Twelve Apostles*

There is a growing concept among men of the world that religion is something reserved for the Sabbath day, or for the hour spent in places of worship or in prayer. Men distinguish between the everyday affairs that occupy their minds and direct their activities in the busy business world, and those things within the realm of theology. "Don't mix religion with business," some say. Can

religion be eliminated from the affairs of everyday living?

As Christians, I suppose we could define religion as a belief in God and a devotion to him, which belief stimulates a love for God and a desire to serve him.

James said,

"If any man among you seem to be religious, and bridleth not his tongue,

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but deceiveth his own heart, this man's religion is vain.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:26-27.)

In other words, religion is more than a knowledge of God or a confession of faith, and it is more than theology. Religion is the doing of the word of God. It is being our brother's keeper, among other things. To keep unspotted from the world does not mean that one must withdraw from all association with the world, but rather to keep away from the evils of the world; or as more beautifully put in one of our hymns, "Freedom from earth stains."

We can be religious in worship on the Sabbath day, and we can be religious in our duties on the other six days of the week. The Apostle Paul, writing to those called to be "saints" at Corinth stated:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.)

If such little things as eating and drinking are to be done to the glory of God, how much more important it must be that all of our thoughts, the words we speak, or acts, conduct, dealings with neighbors, business transactions, and all of our everyday affairs, be in harmony with our religious beliefs. In the words of Paul, "whatsoever ye do, do all to the glory of God." (*Idem.*) Can we therefore eliminate religion from our week-day affairs and relegate it to the Sabbath day only? Surely not, if we follow Paul's admonition.

Religion can be part of our daily work, our business, our buying and selling, building, transportation, manufacturing, our trade or profession, or of anything we do. We can serve God by honesty and fair dealing in our business transactions in the same way we do in Sunday worship. The true principles of Christianity cannot be separate and apart from business and our everyday affairs.

Religion is often regarded as opposed to pleasure, but God's reason for creating man is that he might have joy.

"Adam fell that men might be; and

men are, that they might have joy." (2 Nephi 2:25.)

There is no reason why joy should be turned out-of-doors before religion can come in. Many people think of a religious person as one with a sad countenance and draped in black, but this is not so. When the angel of the Lord appeared to the shepherds to announce the birth of the Savior, he said:

"... Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10.)

Christ, himself, said:

"... I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

Joy existed in the pre-existence before the foundations of the earth were laid, "... and all the sons of God shouted for joy." (Job 38:7.)

Peter, in his epistle, speaking of the appearance of Jesus Christ, said:

"... though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1:8.)

There is nothing sad or gloomy about a person who accepts the truths of the gospel and incorporates these principles in his daily living. God wants all of his children to be joyous and glad, and we can have this blessing if we are willing to keep his commandments and live by his word in all that we do. Thus living one's religion must apply to temporal affairs as much as it does to those things which we think of as spiritual.

There are some who ask why the Church is concerned with temporal affairs. The Church is interested in the welfare of each of its members. This interest therefore cannot be limited to man's spiritual needs alone but extends to every phase of his life. Social and economic needs are important to everyone. Man also has need for physical, mental, and moral guidance. Our lives cannot be one-sided, nor can we separate the spiritual from the temporal. The Lord has said:

"Wherefore, 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; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D&C 29:34-35.)

The Lord makes no distinction between temporal and spiritual commandments, for he has said that all of his commandments are spiritual. When we understand the plan of life and salvation, this becomes evident to us. Mortality is just one part of our eternal life.

We know where we came from. Holy writ tells us that we were born the spiritual children of our Heavenly Father, that we dwelt with him in a spiritual existence before our birth into mortality. The divine object of our coming to earth is to obtain a body of flesh and bones, to learn by the experiences which come to us in this mortal life the difference between good and evil, and to accomplish those things which the Lord commanded. Thus this life is the schoolroom of our journey through eternity. There is work to do and lessons to learn that we might prepare and qualify ourselves to go into the spiritual existence to follow.

Man distinguishes between the temporal and the spiritual, probably because living in mortality between the spiritual pre-existence and the spiritual life hereafter, he fails to recognize the full significance of his activities during the years he spends on earth. To the Lord everything is both spiritual and temporal, and the laws he gives are consequently spiritual, because they concern spiritual beings.

Every phase of our life, therefore, becomes the concern of the Church. The great welfare program of the Church demonstrates this principle. The Church is interested in our social and our recreational needs, educational, family life, our business affairs, and all that we do.

There is no way we can separate the activities of worship on the Sabbath day from the many pursuits of the week-day by calling one religious and the other temporal. Both are spiritual. God

has ordained them thus, for they consist of our thoughts and actions as we wend our way through this part of eternity. Thus our business transactions, our daily labors, our trade or profession, or whatever we do become part of living the gospel.

This imposes upon us a high duty and a high responsibility. If all men would live in obedience to these principles in their daily lives and in their dealings with each other, and if this same code would prevail among those who are in leadership among the peoples and nations of the world, righteousness would prevail, peace would return, and the blessings of the Lord would be showered down upon his children.

Righteous living must start in the lives of individuals. Each of us has the duty. It must be incorporated into family living. Parents have the responsibility to live these principles and teach them to their children. Religion must be part of our living. The gospel of Jesus Christ must become the motivating influence in all that we do. There must be more striving within in order to follow the great example set by the Savior if we are to become more like him. This becomes our great challenge.

Our daily prayer might well be stated in the words of the hymn:

"More holiness give me,  
More strength to o'ercome;  
More freedom from earth stains,  
More longing for home;  
More fit for the kingdom,  
More used would I be;  
More blessed and holy,  
More, Savior, like thee."

I witness that Jesus is the Christ, the Savior of the world. If only we could catch the vision and conform our lives to his teachings, we would find that joy which has been promised to us. In whatever we eat or drink, or whatever we do, may it all be done to the glory of God I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Howard W. Hunter of the Council of the Twelve has just concluded speaking.