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didn't know me. He was that way for nearly six weeks. But the strange thing was that he didn't ask for a cigaret once. He forgot that he used tobacco. And on the day when he began to remember who he was and something of his experience, he asked for a cigaret, and the nurse said, "Well, I didn't know that you smoked."

He said, "Of course I do; please, may I have some cigarets."

"Well," she said, "you haven't had a cigaret for six weeks."

And then he remembered the things we had told him, that it was in his mind, that his body didn't require nicotine, and he said, "Well, if I haven't smoked for six weeks, I am not going to take up the habit now." And he never smoked again.

I remember still another brother, a friend of mine, who had the habit of drinking. In many ways he was a wonderful man. He had the kindest heart, but he had this weakness which manifested itself every time he was under pressure or had some difficulty and couldn't seem to solve his problem. Then he would go off somewhere and drink into drunkenness. I have taken him home a number of times, but upon this occasion the police had got there first and had taken him to the county jail. So I had to go over there at the pleadings of his dear wife, arriving just about the time when they were taking the big coffee pot around to them to sober them and send them home. When they came to him he refused to take the coffee. He said it was against the Word of Wisdom.

Well, I finally got him out in the car, and with the help of his wife we took him home, got him upstairs, undressed and ready for bed. But he sat on the edge of the bed and wouldn't get in. It was nearly three in the

morning. I had to get to work early in the morning, and I kept thinking, "Why doesn't he go to bed?" I said, "Why don't you get in bed now? Here you are; you are in your own home."

And finally after a short while he told me why he wouldn't go to bed. He said, "I haven't said my prayers yet." And I had the privilege of kneeling with this good man. I see the goodness that is in these men that we have to reach. There is not much difference between them and the most active. They are wonderful men, and they can be corrected from these habits.

Now I bear my testimony to you, my brethren, that the abstaining from harmful indulgences is a great commandment from the Lord. There are many who say that it is only by way of counsel, but I would say in response to that that in the early days of the Church a number of the brethren were excommunicated and reasons given in some instances were because they had not kept the Word of Wisdom. The implication that it is just something we can take or leave has never, I believe, been a part of its intent. It is the will of God and therefore a commandment. These indulgences are the things that frequently keep men from receiving the honor and the dignity of the priesthood. I bear my testimony to the effectiveness and reality of things that we can do to help them, and I do it in the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Alvin R. Dyer of the Assistants to the Twelve. Elder Sterling W. Sill, also an Assistant to the Twelve, will now speak to us. He will be followed by Marion D. Hanks of the First Council of Seventy.

### ELDER STERLING W. SILL

*Assistant to the Council of the Twelve Apostles*

My brethren, I appreciate very much this privilege of having a part with you in this great priesthood brotherhood under which we receive our commission to serve God.

Some time ago a friend of mine who lives on the farm was telling me that as his sons get old enough to share in the responsibility of farm work, he arranges for them to have a little land

to till or some farm animals to raise. And, of course, they receive the compensation involved.

### "My father's business"

The Lord also has that kind of program. As his children become sufficiently mature, he invites them to have a part in that great enterprise that Jesus referred to as "my Father's business." That is the business of building character, integrity, Godliness, and eternal life into his children. God has said that it is his work and his glory ". . . to bring to pass the immortality and eternal life of man." (Moses 1:39.)

And then by way of invitation to us he has said, ". . . If ye have desires to serve God ye are called to the work;" (D&C 4:3.) And we may have as large a part as we are able to qualify for in the very work in which God himself spends his entire time. Of course, we must also be prepared to accept our share of the responsibility.

We have been given the priesthood, which is the authority to act in the name of the Lord. But we ourselves must develop the leadership, which is the ability to act in the name of the Lord. And I suppose that one is not of great consequence without the other. That is, what good would come from a missionary having the authority to make converts if he did not also have the ability to make converts?

Our world itself is made up of opposites. There is a kind of north pole and south pole in every life. We live amid the contrasts of positive and negative, good and evil, uphill and downhill, heaven and hell. Jesus talked about the straight and narrow way that leads to life, but we must also be aware of the dangers of that broad road that leads toward death.

### Blessings, If You Obey

The Lord himself has said, "Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God,

"And a curse if ye . . . turn aside

out of the way which I command you this day, . . ." (Deut. 11:26-28.) And we determine the direction of our lives by which of the affinities, antagonisms, or inclinations we build into them. There is a natural duality in life which Plato called "the upper and the lower soul." Jesus referred to this antagonism as "the spirit and the flesh," but some time ago a psychologist said that each of us has within himself "a life instinct" and also "a death instinct."

The dictionary says that an "instinct" is a natural aptitude or tendency leading toward a goal. In introducing the Master, the Apostle John said, "In him was life; and the life was the light of men." (John 1:4.)

The greatest commodity in the universe is life. And Jesus announced his own mission by saying, "I came that ye might have life and have it more abundantly." (See *ibid.*, 10:10.) God has endowed every seed with a life germ by which it is able to reach upward toward better things. But the greatest gift of God is eternal life, and after endowing his children with his own potentialities, he implanted in them a kind of upward reach, a natural inclination or a tendency to strive by which the offspring of God may hope to become like the parent.

### Forces of Death

But the life instinct also has its opposite. All around us we see the results of that sinister attraction leading toward death which might be compared to the instinct that leads the moth toward the flame that will destroy it. It is an interesting fact that nature never wearies of imposing punishment. The unfortunate moth may burn off its wings, blister its body, and burn itself blind, but the flame goes on and on, unmolested, unhurt, unsympathetic, and even unaware of the terrible pain it has inflicted. No one really knows how severe the torments of the body may be. We know they can be sufficient to send one insane or to bring about his death. But the spirit is eternal; it can suffer, but it cannot die. There is no such thing as a cancellation of exist-

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tence. The chief characteristic of eternal death is not oblivion but endless pain and regret. When one dies as to things pertaining to righteousness, then misery and despair take over the control of life; and of some who had passed the point of no return, the Lord said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." (Rev. 22:11.) And certainly those who allow their better impulses to die will be miserable forever, as there can be no happiness in wickedness.

The most feared experience of life is death. We instinctively cling to life with every ounce of our strength. In the days of Job it was said, "... all that a man hath will he give for his life." (Job 2:4.) There isn't anything that we wouldn't do, there is no expense that we would not involve ourselves in to prolong life for a week or a month, even though we knew that that period would be filled with pain and unhappiness. But when John said, "There is a sin unto death: . . ." (1 John 5:16) he was speaking of a more dreadful death than that of the body. And Paul describes this sin by saying, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6.) But this second death does not take place all at once. Spiritually we die a little bit at a time. Our enthusiasm dies, our faith dies, and our ambition dies.

No one ever gets off the straight and narrow way at right angles, and no sin is born fully grown. Every sin is a minor one to begin with. Percentage-wise, very few people will ever lose their blessings because they have become murderers or sons of perdition. As someone has pointed out, it isn't the giant redwoods that trip us up as we walk through the forest, it's the vines and the underbrush.

### Safeguards Against Forces of Destruction

And one of the most damaging sins and one that gives greatest strength to our death instinct is the violation of that great revelation given 132 years ago called the Word of Wisdom. Some violators of this law tend to excuse themselves because it appears to be such a small thing. It seems like just a little disobedience, a little caffeine, a little nicotine, a little friendly indulgence in alcohol. Yet these are the springboards to disease, broken homes, immorality, disloyalty to God, physical death, and the death of many of our eternal interests.

In the February 26, 1965 issue of *Life* magazine, there is an appalling article about the toll being taken by the dope traffic in the United States. And among its most damning effects is the deadly addiction it forms and the good inclinations that are destroyed by its craving. Dope users often lie, steal, or kill to satisfy these appetites of death. But in some degree, these same results are characteristic of every sin. Every disobedience, every dishonesty, and every exercise of lust forms an evil addiction and strengthens the death instincts. No one ever needs a recording angel to look over his shoulder to take notes on his sins. Good or bad, everything that we do is being recorded in our appetites, our nervous systems, our personalities, our minds, and our immortal spirits. Every cigaret, every crime, and every irreverence is indelibly written down in the person of its victim. A violator of the man-made laws may at least hope that his crime will not be discovered. But for the violators of the laws of God, there is no possibility to escape punishment. And each transgressor becomes his own prosecutor, his own judge, his own jury, and his own executioner.

A violation of civil law can put us in jail. A crime against our health may cause us to be locked up in some wearisome hospital of pain, but a sin against our eternal lives may give our death instincts sufficient power to cast us into the fires of hell. And unfortunately, from this verdict there is

no appeal, for when we sentence ourselves to be dope addicts, alcoholics, moral weaklings, or unprofitable servants, what power can nullify the condemnation?

### Wages of Sin

The Apostle Paul said, ". . . the wages of sin is death; . . ." (Rom. 6:23.) Death is the irrevocable consequence of allowing this strange affinity for evil to establish itself in our lives. Sin can make good seem so unattractive that we turn our backs on righteousness and fight against God.

The other day a man who had witnessed the long agonizing cancerous death suffered by his father shot himself when the doctor told him that the symptoms indicated that he might suffer a similar fate. Suicide may solve his problem so far as this life is concerned, but what about eternity? If we so much dread the pitiful, lingering, unhappy death of the body, what would it be like to endure eternal death in one's own soul?

Of those who sin unto death the Lord has said, ". . . it had been better for them never to have been born;

"For they are vessels of wrath, doomed to suffer . . . with the devil and his angels in eternity;

"Concerning whom I have said there is no forgiveness in this world nor in the world to come—

". . . they . . . shall go away into the lake of fire and brimstone, with the devil and his angels—

"And [are] the only ones on whom the second death shall have any power." (D&C 76:32-34, 36-37.) And yet the most painful cancerous death that we can bring upon ourselves may be only a symbol of our eternal regret and suffering.

**"To be spiritually minded is life and peace"**

But on the other side of our possibility, what a thrilling opportunity we have to develop our life instincts. We live in the greatest age, under the most favorable conditions ever known in the world. The pathway to exaltation has been perfectly marked and

brilliantly lighted, and no one needs to get off the straight and narrow way except by his own choice. In the revelation the Lord said, "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (*Ibid.*, 89:18-21.)

The body is the temple of the spirit, and both mutually react upon each other. John Locke said, "A sound mind in a sound body is a short but full description of a happy state in this world." When the mind and the body are operating properly and the tissues are crying for exercise, then there is joy and zest in living. To maintain its health and strength the body must work. Likewise, a healthy spirit must be constantly and vigorously employed in doing good. Lethargy is a part of the death instinct, whereas righteous zeal builds up the life instinct. Probably the greatest idea in the universe is God's promise that we ". . . might have life, and . . . have it more abundantly." (John 10:10.) And our lives fail to the extent to which our life instincts lose their ascendancy by tolerating those little evils causing our addiction to sin.

The story has been told of an explorer walking through an arctic winter. Because he was tired and cold, he decided to sit down and rest. After a few minutes he began to feel better. The weariness and unpleasantness began to disappear. Because he was a little drowsy, he decided that a fifteen-minute nap would give him the help he needed. Then suddenly it occurred to him that he was freezing to death. In desperation he jumped to his feet and ran with all his might. He was running for his life, and soon the blood was churning through his veins,

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producing the natural heat that saved him from death.

Through our world of opposites, we are also running for our lives, and Jesus has indicated what the amount of our effort should be when he said, "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

May God help us to keep all of his commandments, that in its best meaning we may have life and have it more abundantly. This I pray in the name of Jesus Christ. Amen.

**President Hugh B. Brown**

We have just listened to Elder Sterling W. Sill, Assistant to the Twelve. We shall now hear from Marion D. Hanks of the Seventies.

### ELDER MARION D. HANKS

#### *Of the First Council of the Seventy*

I suppose I could not possibly fail to tell you now what happened to me in Twin Falls some years ago in the home of the stake president's counselor, when two little girls engaged in conversation about the visitor to the stake conference the coming weekend. The smallest had been influenced by the full-time missionaries, who had impressed her greatly. She could hardly wait to grow up to be a missionary; she wanted to be an elder. Her older sister assured her that she couldn't possibly be an elder, that only men could be elders, and she said, "Oh, no. Daddy told me that Marion D. Hanks is coming to our conference, and she's an elder."

There are some things we live with gratefully, if sometimes patiently.

There is a poem which I believe was written for President McKay, though I am not sure the author knew he wrote it for him, and I would like to take this chance to quote it. It is short and impressive. Will you get the words—it says,

"'Tis human fortune's happiest height  
to be  
A spirit melodious, lucid, poised, and  
whole;  
Second in order of felicity  
To walk with such a soul."  
(Quoted in O. C. Tanner, *Christ's  
Ideals for Living*, p. v.)

I am sure I express your gratitude for the privilege of the walk with such a soul.

To me one of the most impressive sights in this world is the group at which I now look and what it repre-

sents. Interspersed among you men are many choice youngsters. I had a chance to shake hands with some a few minutes ago. And though I don't intend to talk only to them or especially to them in the few minutes I stand here, I would like to be able to feel that they understand what I am saying, and I am going to try to do that. If they do, I think the rest of us will.

**"How Lucky Can You Be!"**

Brother Hinckley gave us a wonderful sermon this afternoon. I'm hopeful that all will have a chance to read it. It revolved around an experience with mature, successful, effective, intelligent men in varying degrees of involvement or noninvolvement with tobacco. As he spoke the words of them, which he applied to himself, I applied them to myself; and you who are here were doing likewise, I feel sure: "How lucky can you be."

I thought of an experience that occurred on these grounds a few years ago when an internationally known nutritionist and research scientist, who had flown here from Stockholm for the express purpose of looking at us and getting something of our story, sat across the desk with a copy of the Doctrine and Covenants opened to section 89, of which and from which we have been speaking tonight. I had asked him a question, and I was very much interested in his answer. He had been a bit combative, or at least defensive along the route. I said to him, "Dr. Waerland, what would you think