

Friday, September 30

First Day

Revelations have continued: Brother Merrill, president of the Logan Temple, received a comforting manifestation; Elder Melvin J. Ballard's call, as told by President Grant, was remarkable. President Joseph F. Smith's vision in 1918 on the redemption of the dead was most comprehensive; the temple work for the signers of the Declaration of Independence is illuminating; President Grant's Arizona experience is remarkable; Heber C. Kimball's experience of unusual discernment in the Endowment House—these and numerous experiences of latter-day authorities all are testimony that, as George Q. Cannon said, *there has never been a single minute since 1830 when the people were left without the revealed guidance of the Lord.* (JD, Vol. 26, p. 64.)

The Almighty is with His people

The Almighty is with this people. We shall have all the revelations that we shall need if we will do our duty and keep the commandments of God. If men could just realize that there may be sound even though few ears hear it. There are revelations even though most minds be materialistic and most hearts impenetrable.

Remember that of all who traveled the "way to Damascus" that notable day, only Paul heard and recognized the face and voice of our Redeemer.

Elder S. Dilworth Young Of the First Council of the Seventy

Many years ago President Charles W. Penrose of the First Presidency attended a sacrament meeting in Richards Ward in Salt Lake City. Just before the meeting commenced President Penrose walked down the aisle toward the pulpit, accompanied by the bishop. About halfway down he stopped, turned to the bishop, and inquired of him, "Who put that sign there?" "That sign" was a placard that was attached to the front of the pulpit and that read:

"Order is the first law of heaven"

The bishop didn't know but supposed that the sign had been installed by one of the auxiliaries. Nothing

And that of all the numerous professionals and court attachés in Babylon's court, only Daniel received the dream of Nebuchadnezzar and its interpretation; and while Belshazzar and others saw the handwriting on the wall, only the Prophet Daniel could give it meaning.

Remember:

If there be eyes to see, there will be visions to inspire.

If there be ears to hear, there will be revelations to experience.

If there be hearts which can understand, know this: that the exalting truths of Christ's gospel will no longer be hidden and mysterious, and all earnest seekers may know God and his program.

I bear witness that there will never be an "end of the prophets," as implied in my Bible, but that Christ's Church moves on through the revelations of God to its divinely called leaders. This I know in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us. Elder S. Dilworth Young of the First Council of Seventy will now address us, and he will be followed by Elder William J. Critchlow, Jr., Assistant to the Twelve.

more was said. The march down the aisle continued, and the meeting duly commenced.

"Obedience, the first law of heaven"

I do not know what subject President Penrose intended to speak on when he arrived at the chapel, but when he arose to speak, he said that order is not the first law of heaven, but that obedience is. He spent the next 45 minutes marshalling instances and scripture to prove his thesis. The main point that impressed me, a boy at the time, was that by obedience order may be established and that

without obedience there will be no order, but chaos.

We are all familiar with the revelation given to Abraham concerning the purpose of the Lord God:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

Obedience, principle of the Gospel

We have learned that in order to obey the Lord we must obey his servants. Each presiding officer is to be obeyed in righteousness, in the field of his presidency. And so it is clear that we obey the President of the Church, the president of the stake, the bishop of the ward, and president of the quorum, each in his field of service. And finally, forgotten by many as a requirement of heaven, is the necessity of obedience to our parents.

Too many of our children do not realize that obedience to parents is a principle of the gospel.

Young people feel some responsibility for obedience to the law of tithing and of obeying the law of the fast. They know they should attend Sunday School or MIA or Primary. They feel guilty if they do not attend sacrament meeting, and they generally know enough to understand that to break the law of chastity is to break the law of God. But too many of our children do not consider disobedience to their parents as breaking the law in the same manner as is breaking the law of tithing. The fault for this lack does not necessarily lie at the feet of the children. Children know what they are taught, and if they are not taught to understand and obey this first law of heaven, they cannot be expected to obey it.

There is a clear scripture that has to do with this relationship:

Divine charge to parents

". . . inasmuch as parents have children in Zion, or in any of her

stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

While this revelation does not specifically mention all that should be taught to children, certainly it is clear that parents must teach if children are to obey the teaching.

Obedience to parents

Home evenings and the daily association with children provide the schoolroom for the teaching. While they are small, children should be taught to obey their parents and teachers. When they enter adolescence, it should be understood that with the addition of new freedom (growing up is a process of becoming progressively free) comes new responsibility of obedience to the laws upon which that freedom is predicated. The law is clear that children obey their parents in righteousness until they reach their legal maturity. This is not something to be enforced by the parents; it is rather an obligation to be voluntarily obeyed by the children. Children should be taught that they obey their parents in the same spirit that they pay tithing, attend sacrament meeting, or keep the fast once a month.

Law of God

It is a law of God.

Our first parents set the example. After he left the garden with Eve, Adam heard the voice of the Lord over toward Eden, which commanded him to offer a sacrifice. The voice made no explanations but merely stated the command. Adam and Eve obeyed.

It was a long time, during which they obeyed explicitly, before an angel came and asked Adam why he offered sacrifices. His reply was short but truthful.

"I know not, save the Lord commanded me." (Moses 5:6.)

In that reply is the example that should be followed by all children. If parents tell children to be in from a

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party at midnight, or that they may not have the car, or that such tight clothes must not be worn, or that dresses are too short, or that the allowance this month cannot be increased, or that the lawn must be cut on Saturday, the reply of the children should be "we'll obey." The Lord didn't give Adam a reason, Children should not expect reasons from parents, although most parents are glad to tell their children the reasons.

I marvel at the meticulous care with which the Lord conducts his affairs in obedience to the laws he himself establishes:

Remember the night of September 21, 1823, when Joseph Smith was visited three times by Moroni, and how the next day Joseph, feeling ill, was sent home to rest. He crossed the fence and fainted. As he regained consciousness, there once more stood Moroni, who told him to go to his father and tell him all that had transpired. Why? For many reasons, one of which was that he had told Joseph to go to the Hill Cumorah. Joseph could not in righteousness leave that farm without his father's permission. That was the law. Generally it was enforced. So to leave the farm and go to the hill, Joseph had to obtain the approbation of his father. Upon completion of his account of what had happened, the father told him that this was of God and to obey.

I do not recall a single time that Joseph asked permission of his father

to perform any act after he was 21. Until that time he was completely obedient.

It is so with you and me and with our children. Let us, who are fathers, be engaged in the business of rearing children, teaching them the law of obedience to parents.

Obey the law of God

Let children learn this law of God as a commandment to be obeyed. Let us also teach them that this is the great restoration of the gospel promised by ancient prophets. Let us teach them that obedience to their parents, and to those who preside over them, from the quorum leader to the president of the Church, is the foundation of their future success in this world and their exaltation in the world to come.

These are the last days. This is the last time. Through President McKay as prophet, seer, and revelator we may hear the inspired word of the Lord God if we will but listen and obey. In the name of Jesus Christ, Amen.

President N. Eldon Tanner:

Elder S. Dilworth Young of the First Council of Seventy has just spoken to us. We shall now hear from Elder William J. Critchlow, Assistant to the Twelve.

Brother Critchlow.

Elder William J. Critchlow, Jr.

Assistant to the Council of the Twelve

I have several storiottes to tell. A storiotte is a brief story or tale. Mine are not tales. They are true stories greatly condensed and I employ them to make a point that I hope you will discover before I disclose it later on.

Finding of Dead Sea Scrolls

Storiotte #1: Less than a score of years ago, a 15-year-old Bedouin lad, tending a flock of goats in the desert on the western coast of the Dead Sea, threw a stone at a straying goat. The

stone missed its target and fell into a cleft in a rocky cliff. He heard something break. Climbing up to investigate, he found a cave filled with clay jars, one of which lay shattered by his stone. In the shattered jar were seven relatively intact Hebrew scrolls. These old documents provide scientific and historical information covering a period of approximately 250 years, dating from about 150 B.C. to about 100 A.D., a period about which very little is known. These scrolls, along with fragments of other scrolls