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I am grateful, my brothers and sisters, for the presence of President McKay. It is always an honor to be in his presence.

The degree of a man's faith in God, his religious concepts, and his feeling of eternal destiny are characteristics that make him different. Man is a spirit child of God the Eternal Father, and his birth into mortality is a crowning achievement; whether to be rich or poor, ignorant or educated, white, brown, or black, as to color, sinful or righteous by nature.

#### God is mindful of man

God is mindful of man and, such as he is, has given him dominion over all things upon the earth. He is the appointed master over all creatures of a lower kingdom of creation, and over inanimate objects upon the land, in the sea, and in the air. ". . . thou hast made him," declared the Psalmist, "a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:5.)

Mortal existence is such that man must give concern to material progress, but since he has been given, by divine right, dominion over all things upon the earth, all material things can be made to serve him. But, as to carnal things, God has given man a special warning, with the commandment to cultivate the attributes of spirituality and intelligence, the opposites of carnalism.

Unto the early day Roman Saints, Paul the Apostle wrote: ". . . to be carnally minded is death, but to be spiritually minded is life and peace." He then explained what was meant by the carnal mind, when he said the carnal mind "is enmity against God; for it is not subject to the law of God." (Rom. 8:6-7.)

Unto the Latter-day Saints, the Prophet Joseph Smith speaks of intelligence, with an explanation of its meaning; said he: "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth forsake that evil

one." (D&C 93:36-37.)

He said also that a man with a carnal mind cannot abide the presence of God. (See D&C 67:12.)

#### Material progress

Almost everyone today who has given the matter any concern and study is convinced that material gain progressively achieved during the past century and a half has reached great heights. The oft referred to phrase, "this age of enlightenment," refers to the progress that man has made in the fields of science and industry. These advances, generally, are proving to be of great benefit to man's natural existence, and there is no foreseeable end to this type of progress. But the terrific impact of transpiring material progress is making inroads upon man's spiritual and moral behavior.

These inroads, I believe, are not made because of that which has been achieved materially, for surely the true spiritual concept does not stand in the way of material progress; but rather inroads are being made because of the contemporary surrender and mutation of spiritual values and the fundamental truths of righteous existence needed to meet the challenge of material progress.

Man's spiritual decay in the face of material advancement, the evidence of which surrounds us, must then be attributed to intensive drifts to carnalism.

As the apex of time draws closer, which will culminate the earth-life existence of man, the basic issues of the spiritual mind and the carnal mind, of right and wrong, and of good and evil will become more pronounced. For example, we see at work in the world today powerful forces of carnalism that are opposed to God and the influences of a spiritual nature that can persuade and direct man to the righteous life. These advocates of carnalism would substitute God for an invisible earthly comrade and are prepared to lead the masses into a global conquest, on the carnal premise that,

collaterally, concepts of God as a creator and the divine mission of the Son of God, the Redeemer of mankind, who is the advocate of a system of proven and eternal laws of progress, are to be systematically "nominalized," and finally eliminated.

But man need not be deceived by such principles of unrighteous dominion that are centered in "carnalism," for the opposite—those principles of spirituality, faith in God, and exposure to the eternal laws of righteousness—have been made fresh and new by divine restoration from God, through his chosen prophets, in our own day and time. But as this and other issues of right or wrong, good or evil, grow even sharper, we shall witness separations among men. Out of the masses will come those who are of the "carnal mind" and those who are of the "spiritual mind." It is in the latter realm that, by persistent conformity to spiritual or eternal laws, man can reach perfection. In this we see the work and glory of God.

It is the right of each individual to work out his salvation. Given enough of such individuals who adhere to this right, there exists a kingdom of righteousness, or a kingdom of God. Paul, the apostle, evidenced his clear understanding of this when he said: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." He declared: "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." (1 Cor. 2:14, 11.)

In my own life I have received complete confirmation of righteous principles taught in my early years by parents who cared, and by others, pertaining to a spiritual life. In my weak way I am working with these traits, hoping to gain the complete supremacy that they offer. To the Prophet Joseph Smith were revealed many divinely inspired truths that can lift man into the light. In the following, the effect of spiritual mindedness in one's life is given:

"... your whole bodies shall be

filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

### Cultivating "spiritual mindedness"

Here are a number of practical and effective ways of cultivating "spiritual mindedness":

1. *Hold fast to the standards of right and truth.* When we "water down" or compromise standards, we weaken our personal selves, and our chances of true happiness grow less and less as each sliding step is taken downward.

Certain biblical and other contemporary writings confirm the fact that, in the days of Israelite bondage in Egypt, not all of the Israelites were slaves; some gained release and favored positions by "going over" to the gods of Egypt. On the garden walls of their palatial mansions they painted pictures of the idols of the land, demonstrating their defection and surrender of principle, as well as infidelity to their own people. This incident portrays a universal lesson that has many parallels today in faith, in family, and in government.

2. *Rise above adversity.* David Starr Jordan once said: "Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul. He who would be wise must daily earn his wisdom." Continuing, he said: "No one is ever miserable who would truly pay the price of happiness. No one is miserable who has not tried to cheapen life." (*The Strength of Being Clean*, pp. 6-7.)

I recall a fable of the Norsemen that when a man won a victory over another, the strength of the conquered went over into his veins, suggesting that a victory over the carnal natures of adversity and weakness brings strength.

The life of the apostle Paul, after his conversion to the gospel of Jesus Christ, gives evidence of faithful endurance in rising above adversity.

If in any man a sense of disappointment, a conviction that life is too hard for us and that we cannot shake off the crushing weight of its destinies,

could have ever been excusable, it would have been so in the life of Paul. What visible success had he achieved?—the founding of a few churches, of which the majority were already cold to him.

He saw his efforts at Corinth, Ephesus, Thessalonica, and Galatia slowly undermined by heretical teachers, a movement that eventually spread throughout all of early Christendom, leading to complete apostasy.

But what had Paul personally gained? Wealth? He was absolutely dependent upon the chance gifts of others. Personal power? At his time of greatest need there had not been one friend to stand by his side. Love? He had learned by bitter experience how few there were who were not ashamed, even to own him in his misery.

Now, after all that he had suffered, after all that he had done, what was his condition? He was a lonely prisoner awaiting a malefactor's death. What was the sum total of earthly goods that the long labor of his life had brought to him? An old cloak and some books.

And yet, in what spirit did he write Timothy, his young convert, who was faltering in the faith? Does he complain of his hardships? Does he regret his life? Does he dampen the courage of his younger friend by telling him that almost every earthly hope is doomed to failure, and that to struggle against human wickedness is a fruitless fight?

Not so! His last letter to Timothy is one of hope rather than despair. For himself the battle is over; the race is run. The days' work in the Master's vineyard is well nigh over. When it is quite finished and when he has entered the Master's presence, then and there—not here and now—shall he receive the crown of righteousness and unspeakable reward. It is Timothy, not Paul, who is in danger of yielding to languor and timidity, and forgetting that the Spirit of God is not of fear but of power and of love and of a sound mind. (See 1 Tim. 6:20; 2 Tim. 1:6-7.)

3. *Overcome weaknesses.* One of the great principles of the gospel is found in the fact that man by divine

right is an agent unto himself and therefore does only that which he wills. (See D&C 58:28.)

Someone offered this suggestion:

"Life by the yard is hard, but  
By the inch, it's a cinch!"

The overcoming of the tobacco habit is much the same as overcoming any weakness that is detrimental to health, happiness, and being of a spiritual mind.

Take, for instance, the case of a man I knew who had the habit of smoking to the extent that he would set the alarm clock for definite intervals during the night and then sit in reverie on the edge of his bed. Or take another man I knew who did the same thing without the aid of an alarm clock, simply in response to the habitual urge to smoke. With such men the desire to answer the challenge to quit requires something more than just the statement, "I have smoked my last cigarette."

As one of them said to me: "If I could just quit for one hour, it would be an achievement. Then I would say, 'now I'll go another hour.'" He learned a great lesson: anything you can do for one hour, you can do for two, and as each hour passes, new strength comes—yes, even new strength to meet the times of extreme pressure when things seem to go all to pieces.

From the apostle James we have this for those who overcome a weakness: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (Jas. 1:12.)

5. *Love the truth.* In my own acquaintance, the most happy persons are those who love the gospel and its truths of righteousness and who are making a real effort to live by the standards of life it teaches.

To be truly happy, our thoughts and deeds must be on the side of good, not evil. When men love darkness rather than light, their deeds are evil.

I love the restored Church of Jesus Christ, because I know it helps me to be a better person. I cannot say how good I am, but I know that without

the gospel I would be less good. Like all men, I have inherent weaknesses, and if yielded to, they could take me down to sin and carnal-mindedness; but this will never happen so long as I magnify the priesthood that I bear and stay close to the Church and its gospel influences. And so it is with all men. To know and love the truth is to be free.

6. *Be humble.* One of the crowning goals of being spiritually minded is the human quality of humility, especially if it is self-imposed. As Alma, a prophet of ancient America, once said, ". . . blessed are they who humble themselves without being compelled to be humble. . ." (Al. 32:16.) Actually, such humility is of the nature of meekness, concerning which the Master said: "Blessed are the meek: for they shall inherit the earth." (Matt. 5:5.)

The Prophet Joseph Smith possessed this quality of humility, as evidenced from this account: During the translation of the Book of Mormon, food was brought to Joseph Smith and Oliver Cowdery by Joseph Knight, a farmer friend. They had no money, not even for paper needed in the translation. The Prophet asked Joseph Knight if he would bring them some paper that the translation could continue, which he did. His great interest in what was happening led him to ask the Prophet to inquire of the Lord what he might do to further the work.

In response to this the Lord gave to the Prophet a revelation for Joseph Knight, which teaches the great principle of humility:

"Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;

"And no one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be entrusted to his care." (D&C 12:7-8.)

This account indicates the circumstances of humility under which the Book of Mormon was brought forth. The Prophet and these men had nothing of the world's goods, yet they were

pursuing a cause that was to bring to the world a record of the ancient inhabitants of North and South America, which without doubt is a *new witness of Christ*, and of the divine work of God our Eternal and Heavenly Father in bringing to pass the immortality and eternal life of man.

I bear testimony that the truth has been restored, that man may seek for and find in the restoration the power that can lift him into the light of spiritual understanding and conviction. This I do in the name of Jesus Christ. Amen.

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Singing by Choir: "O My Father."

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### President Hugh B. Brown

The Tabernacle Choir will now sing, "Jesus, Name of Wondrous Love." Following this we shall have an organ interlude, and then the Choir will sing the "Hosanna Anthem," with the congregation joining in singing, "The Spirit of God Like A Fire Is Burning."

Mark Petersen will be our next speaker after that.

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Singing by Choir: "Jesus Name of Wondrous Love."

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Organ interlude.

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"Hosanna Anthem" by Choir.

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Choir and Congregation: "The Spirit of God Like a Fire Is Burning."

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### President Hugh B. Brown

We shall now hear from Elder Mark E. Petersen of the Council of the Twelve, following which the Choir will sing, "Father In Heaven."