

that God is real and that he lives, that he has concern for you and for me and for the world, that the world is a moral order, and that man's life is purposeful and meaningful.

We reject the inherent pessimism of humanism and fundamentalism alike; we reject the negativism of existentialism as the logical extension of a thorough-going atheism. We proclaim that "man is that he might have joy"; we therefore look upon the despair and melancholia of our day as abnormal and unnatural.

We believe that the only real cure for this spiritual sickness, which I have described as a "failure of nerve," is to be found in a faith that looks upon God and man as real partners in the task of creating a better world. And we believe that man's contributions to that partnership make a real difference to the final outcome.

Alliance with Jesus Christ

We believe that the peace and happiness of mankind lie in the acceptance of Jesus Christ as Redeemer and Savior, and that there is "none other name under heaven given among men, whereby we [may] be saved." (Acts 4:12.)

Elder Boyd K. Packer

Assistant to the Council of the Twelve

I ask, my brethren and sisters, for an interest in your faith and prayers as I continue a theme introduced by President Joseph Fielding Smith in his remarks.

A number of years ago I went with a brother to tow in a wrecked car. It was a single car accident, and the car was demolished; the driver, though unhurt, had been taken to the hospital for treatment of shock and for examination.

The havoc of profanity

The next morning he came asking for his car, anxious to be on his way. When he was shown the wreckage, his pent-up emotions and disappointment, sharpened perhaps by his mis-

We believe that to declare this faith is our greatest responsibility, and for the moment it is man's greatest need. And we bear added testimony, my brothers and sisters, wherever you are, that in the life, death, and resurrection of Jesus Christ, God our Father, in whom our faith resides, was revealed to the world. We believe that it is only with this kind of meaning that man can give himself wholeheartedly and courageously to the solution of our current problems. "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (D&C 76:22.) And I know this from the inner whisperings of the Spirit from on high, and I bear this testimony humbly and gratefully in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Paul H. Dunn of the First Council of Seventy.

Elder Boyd K. Packer, Assistant to the Twelve and president of the New England Mission, will now address us. Elder Packer.

fortune, exploded in a long stream of profanity. So obscene and biting were his words that they exposed years of practice with profanity. His words were heard by other customers, among them women, and must have touched their ears like acid.

One of my brothers crawled from beneath the car, where he had been working with a large wrench. He too was upset, and with threatening gestures of the wrench (mechanics will know that a 16-inch crescent wrench is a formidable weapon), he ordered the man off the premises. "We don't have to listen to that kind of language here," he said. And the customer left, cursing more obscenely than before.

Much later in the day he reappeared,

subdued, penitent, and avoiding everyone else; he found my brother.

"I have been in the hotel room all day," he said, "lying on the bed tormented. I can't tell you how utterly ashamed I am for what happened this morning. My conduct was inexcusable. I have been trying to think of some justification, and I can think of only one thing. In all my life, never, not once, have I been told that my language was not acceptable. I have always talked that way. You were the first one who ever told me that my language was out of order."

Isn't it interesting that a man could grow to maturity, the victim of such a vile habit, and never meet a protest? How tolerant we have become, and how quickly we are moving. A generation ago writers of newspapers, editors of magazines, and particularly the producers of motion pictures, carefully censored profane and obscene words.

All that has now changed. It began with the novel. Writers, insisting that they must portray life as it is, began to put into the mouths of their characters filthy, irreverent expressions. These words on the pages of books came before the eyes of all ages and imprinted themselves on the minds of our youth.

Carefully (we are always led carefully), profanity has inched and nudged and pushed its way relentlessly into the motion picture and the magazine, and now even newspapers print verbatim comments, the likes of which would have been considered intolerable a generation ago.

"Why not show life as it is?" they ask. They even say it is hypocritical to do otherwise. "If it is real," they say, "why hide it? You can't censor that which is real!"

Why hide it? Why protest against it? Many things that are *real* are not *right*. Disease germs are real, but must we therefore spread them? A pestilent infection may be real, but ought we to expose ourselves to it? Those who argue that so-called "real life" is license must remember that where there's an *is*, there's an *ought*. Frequently, what is and what ought to be are far apart. When *is* and *ought* come together, an ideal is formed. The

reality of profanity does not argue for the toleration of it.

Like the man in the shop, many of us may never have been told how serious an offense profanity can be. Ere we know it we are victims of a vile habit—and the servant to our tongue. The scriptures declare:

Controls for discipline

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things. . . .

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

"But the tongue can no man tame; it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (Jas. 3:3-5, 7-10.)

Habit patterns for discipline

There is something on this subject I would tell young people who are forming the habit patterns of their lives. Take, for example, the young athlete and his coach. I single out the coach, for to him, as to few others, a boy will yield his character to be molded.

Young athlete, it is a great thing to aspire for a place on the team. A young man like you is willing to give anything to belong. Your coach becomes an ideal to you; you want his approval and to be like him. But remember, if that coach is in the habit of swearing, if he directs the team with profane words or corrects and disciplines the athletes with obscenities, that is a weakness in him, not a strength. That is nothing to be admired nor to be

copied. It is a flaw in his character. While it may not seem a big one, through that flaw can seep contamination sufficient to weaken and destroy the finest of characters, as a disease germ can lay low the well-framed, athletically strong, physical body.

Coach, there are men in the making on the practice field. Haven't you learned that when a boy wants so much to succeed, if he hasn't pleased you, that silence is more powerful than profanity?

While this counsel may apply to other professions, I single you out, coach, because of your unparalleled power of example (and perhaps because the lesson is needed).

Better than profanity

There is no need for any of us to use profanity. Realize that you are more powerful in expression without it. I give you two examples:

Sir Winston Churchill, in his post-war account of the struggle with Nazism, introduced the most revolting character in recent centuries without a profane adjective. I quote:

"Thereafter mighty forces were adrift; the void was open, and into that void, after a pause there strode a maniac of ferocious genius, the repository and expression of the most virulent hatreds that have ever corroded the human breast—*Corporal Hitler.*" (*Sir Winston Churchill*, by Robert Lewis Taylor.)

Nobody needs to profane!

You may argue that we are not all Winston Churchills. Therefore, this next example is within the reach of most everyone.

On one occasion, two of our children were at odds. A four-year-old boy, irritated beyond restraint by an older brother but with no vocabulary of profanity to fall back upon, forced out his lower lip and satisfied the moment with two words: "You ugly!"

Nobody needs to swear!

Because of little protest, like the man in the shop, any of us may have fallen victim to the habit of profanity. If this has been your misfortune, I know a way that you can break the habit quickly. This is what I suggest you do: Make an agreement with

someone not in your family but someone who works closest with you. Offer to pay him \$1.00 or \$2.00, even \$5.00, each time he hears you swear. For less than \$50.00 you can break the habit. Smile if you will, but you will find it is a very practical and powerful device.

Control of emotions

Now, keeping in mind the statement of President Smith, there is a compelling reason beyond courtesy or propriety or culture for breaking such a habit. Profanity is more than just untidy language, for when we profane we relate to low and vulgar words, the most sacred of all names. I wince when I hear the name of the Lord so used, called upon in anger, in frustration, in hatred.

This is more than just a name we deal with. This relates to spiritual authority and power and lies at the very center of Christian doctrine.

The Lord said: "Therefore, whatsoever ye shall do, ye shall do it in my name. . . ." (3 Ne. 27:7.)

In the Church that Jesus Christ established, all things are done in his name. Prayers are said, children are blessed, testimonies borne, sermons preached, ordinances performed, sacrament administered, the infirm anointed, graves dedicated.

What a mockery it then becomes when we use that sacred name profanely.

If you need some feeling for the seriousness of the offense, next time you hear such an expression or you are tempted to use one yourself, substitute the name of your mother, or your father, or your child, or your own name. Perhaps then the insulting and degrading implications will be borne into you, to have a name you revere so used. Perhaps then you will understand the third commandment.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Exo. 20:7.)

Reverence and worship in His name

However common irreverence and profanity become, they are none the

less wrong. We teach our children so. In The Church of Jesus Christ of Latter-day Saints we revere his name. We worship in his name; we love him.

He said: "Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father *in my name*;

"And whatsoever ye shall ask the Father *in my name*, which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, always *in my name*, that your wives and your children may be *blessed*." (3 Ne. 18:19-21. Italics added.)

The authority to use his name has been restored. The disease of profanity, now in epidemic proportions, is spreading across the land, and so, in

his name, we pray that a purity of heart might descend upon us, for out of the abundance of the heart the mouth speaketh.

I bear to you my solemn witness that I know that Jesus is the Christ, that he lives, that this is his Church, that there stands at the head of this Church a prophet of God, and I bear that witness in the name of Jesus Christ. Amen.

The Tabernacle Choir will now sing, "Deep River," after which Elder Thomas S. Monson of the Council of the Twelve will address us.

Singing by the Choir, "Deep River."

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

Elder Monson.

Elder Thomas S. Monson

Of the Council of the Twelve Apostles

My brothers and sisters, the peace that we feel in this historic tabernacle this morning is in stark contrast to the situation that prevailed some many miles from here on the 5th day of June this past year. On that day, the quiet air of Sinai's desert was broken as jet aircraft streaked toward their targets, cannons sounded, tanks lumbered, men fought and died, women wept, children cried. The Holy Land, once the personal province of the Prince of Peace, again was shattered by war.

Sounds of conflict and war

This troubled land has witnessed much conflict; its peoples have suffered terrible trials and tribulations. No single battle is better remembered, however, than occurred in the Valley of Elah during the year 1063 B.C. Along the mountains on one side, the feared armies of the Philistines were marshalled to march directly to the heart of Judah and the Jordan Valley. On the other side of the valley, King

Saul had drawn up his armies in opposition.

Historians tell us that the opposing forces were about evenly matched in number and in skill. However, the Philistines had managed to keep secret their valued knowledge of smelting and fashioning iron into formidable weapons of war. The sound of hammers pounding upon anvils and the sight of smoke rising skyward from many bellows as the smiths went about the task of sharpening weapons and fashioning new ones must have struck fear into the hearts of Saul's warriors; for even the most novice of soldiers could know the superiority of iron weapons to those of brass.

As often happened when armies faced each other, individual champions challenged others from the opposing forces to single combat. There was considerable precedent for this sort of fighting; and on more than one occasion, notably during the tenure of Samson as judge, battles had been decided by individual combat.