

great work. And out of small things proceedeth that which is great." (D&C 64:33.)

How important this counsel is to us today: "Be not weary in well-doing." Be patient in your home teaching and other teaching assignments, in your home evenings, and in all relationships with one another.

I recall that in our stake mission our missionaries called on one non-member family at least once every three months, covering a period of two and a half years, but were never invited into the home. Then on the next visit they were invited in. This family was then taught the gospel. As they studied, prayed, and attended Church, they received testimonies and were baptized.

The reward of patiently persevering in this case was the bringing of an entire family into the kingdom of God.

A mighty virtue

As one reviews the various areas of life's activities and appreciates the many human inadequacies, the great value of patience becomes more and more evident.

Sometimes we are misunderstood, even by those who are closest to us. Under such circumstances, patience will develop within us the capacity to accept criticism and censure, whether we feel such criticism is warranted or not. This ability to exercise forbearance under provocation means that we are following the Savior's teachings, to do good to those who spitefully use us and to turn the other cheek.

Patience is truly a mighty virtue, and can be developed as we recognize its importance and make up our minds to be patient in our own life as well as with others.

I encourage you to develop patience in your daily lives and enjoy the satisfaction of accomplishment, free from many of the customary pressures and strains incident to modern living.

Gospel incorporates patience

I am grateful for my knowledge of the gospel and that the gospel incorporates the remarkable principle of patience. I am most thankful for the patience my Father in heaven has evidenced with me in my life.

I am grateful for my testimony that God lives and that Jesus Christ is our Savior and Redeemer. I thank God for the Prophet Joseph Smith and for our present President and Prophet, David O. McKay, both of whom have exemplified in their lives this great quality of patience.

And may I close with the words of the apostle Paul to the Hebrew saints, ". . . let us run with patience the race that is set before us." (Heb. 12:1.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown

He to whom you have just listened is Elder Franklin D. Richards.

Elder Sterling W. Sill, an Assistant to the Twelve, will now address us. He will be followed by Elder Bruce R. McConkie, of the First Council of Seventy.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

My brothers and sisters, I would like to recall to your minds one of the great scenes of the holy scriptures. It has been referred to as the Lord's triumphal entry into Jerusalem. After a long absence, Jesus and his disciples were making their way toward the temple for what was to be the last

three days of the Lord's public ministry. As he came near the historic city, he wept because of the wickedness of its people.

The feast of the passover was at hand, and as he approached the city, other travelers, Jerusalem bound, merged with his party at the cross-

roads. Soon there was an imposing procession, with Jesus as the central figure, riding upon a colt, in fulfillment of an ancient prophecy. As they entered the Holy City, the people cast branches of palm trees in his path, thus carpeting his way as for the passage of a king. And for the time being he was their king, and the voices of the multitude sounded in reverberating harmony, saying, "Hosanna to the son of David: Blessed is [the King of Israel,] that cometh in the name of the Lord. . . ." (Matt. 21:9.)

This picturesque scene might well symbolize another coming, as the scripture projects our minds ahead to that time when with holy angels he will appear in flaming fire to cleanse the earth of sin and to inaugurate the millennial era of a thousand years of peace, during which he will reign personally as King of kings.

We would see Jesus

Among those attending this particular passover were certain Greeks who sought a conference with the Master. In making their request through Philip, they said, "Sir, we would see Jesus." (John 12:21.) In these five words they were also voicing an idea that has the greatest significance for every age. That is, what could be more helpful in our own days of miracles, atheism, and crime than for everyone to have an unshakable testimony of, and an inspiring personal relationship with, the divine Ruler of this earth.

Since that long ago day, some nineteen wide centuries have come and gone. And we now have the judgment of time shining upon the life of Christ, enabling us to see it in clearer perspective. We are now aware that he is much more than a prophet from Nazareth. He is also the Son of God, the Savior of the world, the Author of life, the Redeemer of men, and the giver of all good things. By our absorbing the spirit of his life, understanding his doctrines, and following his example, this ancient Grecian request to see Jesus might well be granted in our own behalf. Certainly this request should represent the uni-

versal desire of all people, for as the sun is the center of the solar system, so is the Redeemer the center of our lives. Without the sun our solar system would fly apart, and without God the greatest values in our lives would be lost. As the apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

This is life eternal

The prophets have looked forward to his coming since time began, and even as Jesus was being born, wise men from the east were asking: "Where is he [who] is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.) And that is what wise men have been asking and doing ever since. The Master himself said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

After the people had listened to the preaching of the gospel at Pentecost, they were pricked in their hearts; and desiring the better way of life that had been recommended, they cried out to the apostles: ". . . Men and brethren, what shall we do?" And Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

Jesus found in different ways

People have found Jesus in different ways. The Greeks found him through Philip; the wise men from the east were led to Bethlehem by his star; Peter was taken to Jesus by his brother Andrew; and Paul found him through a miracle on the Damascus road. Jesus gave his own formula for discovery when he said, "If any man will do his will, he shall know of the doctrine. . . ." (John 7:17.) He said, ". . . seek me diligently and ye shall find me. . . ." (D&C 88:63.) However, the greatest tragedy of our world

remains the fact that so many never attain this all-important objective. And yet only he who fails to seek fails to find.

Emerson pointed out the consequences of failure in this important quest when he said, "On the brink of an ocean of life and truth we are miserably dying. Sometimes we are furthest away when we are closest by." So frequently that is true. Think how near they were who lived contemporaneously with Jesus. He walked among them; they heard him speak; they knew of his miracles; and yet they were so far away that they said, "His blood be on us, and on our children" (Matt. 27:25), and so it has been, and so it may be with us. We are so near and yet we may be so far away. We are standing on the brink of an eternal life, and yet each must take the steps that will bring him there.

A well of living water

Jesus gave us the best approach for this accomplishment when, on the last day of the passover feast, he stood up and cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, . . . out of his belly shall flow rivers of living water." (John 7:37-38.) That is, our eternal success is not like pouring water into a cistern; rather it is like opening a living spring within ourselves. Through the Prophet Jeremiah the Lord said, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out . . . broken cisterns, that can hold no water." (Jer. 2:13.) And Jesus elaborated upon this idea by saying, ". . . unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life." (D&C 63:23.) What a tremendous possibility for us!

As Jesus was passing through Samaria on his way to Jerusalem, he stopped to rest at Jacob's well near the ancient city of Shechem and requested a drink from the woman of

Sychar. He said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me a drink; thou wouldst have asked of him, and he would have given thee living water.

"But whosoever drinketh of the water that I shall give him shall never thirst; but [it] shall be in him a well of living water springing up into everlasting life." (John 4:10, 14.)

The greatest enrichment

Water is the universal element, and it is the symbol of life. Jesus used it to describe a personal testimony of his divinity. Pure water will also be one of the secrets of the earth's regeneration in preparation for its millennium. The Lord said, "And in the barren . . . ground shall no longer be a thirsty land." (D&C 133:29.) However, the richest treasures do not come from water breaking forth in the wastelands of the desert.

The greatest enrichment comes when we acquire a personal testimony of the divine mission of the Savior of the world and a firm determination to make our lives productive in godliness. Dr. Henry C. Link once said that nothing puts so much order into human life as to live by a good set of sound principles. And the soundest principles are the principles of the gospel of Jesus Christ. Water is also a symbol of cleanliness, and Jesus indicated that after cleansing ourselves with the soap and water of repentance, we should be baptized and have our sins washed away by his atoning sacrifice.

Black night of apostasy

Five days after the Greeks sought their interview, Jesus was crucified. In the following years his apostles were slain, his doctrines were changed, and the long black night of apostasy settled upon the world. In foretelling this event, the Lord again used water as a figure of speech about obtaining the word of the Lord. Through the Prophet Amos he said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for

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water, but of hearing the words of the Lord:

"And [men] shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." And the Lord added, "In that day shall [they] faint for thirst." (Amos 8:11-13.)

Gospel shall be preached

But God always provides the remedy before the plague. On the Tuesday before his crucifixion on Friday, the Lord sat on the Mount of Olives and foretold the wars and troubles that would immediately precede his glorious second coming to the earth. And he himself made a solemn promise, saying, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

In the early spring of 1820 in upper New York State, in fulfillment of this promise, God the Father and his Son Jesus Christ reappeared upon this earth to reestablish among men a belief in the God of Genesis, the God of Calvary, and the God of the latter days. The eternal springs were reopened; divine revelation was again established from heaven. And the gospel of Jesus Christ was restored to the earth in a fullness never known before in the world. The universal thirst is now being relieved for all of those who effectively seek their Redeemer. By divine order the world has now been given three great volumes of new scripture, outlining in every detail those simple principles on which the exaltation and eternal happiness of every human life depend. On every fundamental point of doctrine we again have an authoritative "Thus saith the Lord." We also have the testimony of many new witnesses supporting those of old that God lives, that the gospel is true, and that many of the great events spoken of in the scriptures are about to be fulfilled.

Testimony of modern prophet

In our own day another prophet has known God as Moses did, face to face,

and in bearing his certain witness he has said to us, "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!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

The greatest opportunity of our lives is found in following the spirit of this ancient Grecian request, saying, "Sir, we would see Jesus" (John 12:21); and in consequence of our faithful, righteous search, we may have an inspiring personal testimony of his divinity springing up in our own hearts.

Unseen spiritual powers

Modern travelers to that ancient city of Shechem near the site of Jacob's well tell us that there are rivers of water flowing beneath the streets. During the daylight hours they cannot be heard. But when evening comes and the clamor dies out of the streets, when kindly sleep rests upon the city, then quite audibly in the hush of the night you can hear the music of these buried streams.

God has provided our earth with great underground reservoirs and buried rivers that may be brought to the surface to keep our earth productive and beautiful. Likewise, there are some great unseen spiritual powers that can be used to vitalize our spirits and make our lives beautiful and happy.

And in the quiet obedience of our faith and love of righteousness, God may touch these hidden abilities implanted in the depths of our souls and release great spiritual strength to purify our lives and bring about our eternal exaltation in his presence.

As someone has said, "What cool sparkling pure water is to the welfare

of the rose, so is the spirit of Christ to my life." That we may drink freely from those living waters that even now are springing up unto eternal life I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Following Elder Bruce R. McConkie, Elder Gordon B. Hinckley of the Council of the Twelve will be our concluding speaker.

Elder Bruce R. McConkie

Of the First Council of the Seventy

We have a volume of sacred scripture known as the Book of Mormon, which contains the mind and will and voice of God to the world today. Like the Bible, with which it is in complete conformity, it contains a record of God's dealings with a people who had the fullness of the everlasting gospel. Thus, both the Book of Mormon and the Bible present a summary of the doctrines of salvation, of the truths men must accept and live by to gain the celestial heaven, and both record the wondrous blessings poured out by Deity upon those in former days who walked in the light of the Lord and who kept his commandments.

The Book of Mormon is a record of God's dealings with his ancient American saints; the Bible is a similar and parallel record of his dealings with the saints in the Old World. Both shed forth a flood of light and knowledge about those truths that must be believed and obeyed to gain salvation, to gain peace in this life and eternal life in the world to come. And none now living can gain that salvation, which is the greatest of all the gifts of God, without conforming to those truths of which both books testify.

Salvation in Christ

But salvation is not found in a book, any book, neither the Book of Mormon nor the Bible. Salvation is in Christ; it comes because of his atoning sacrifice; his is the only name given under heaven whereby man can be saved. Salvation comes by the grace of God, through the shedding of the blood of his Son. As a Book of Mormon prophet said, ". . . salvation was, and is, and is to come, in and through the atoning blood of Christ,

the Lord Omnipotent." (Mosiah 3:18.)

However, salvation is made available to men because the Lord calls prophets and apostles to testify of Christ and to teach the true doctrines of his gospel. Salvation is available only when there are legal administrators who can teach the truth and who have power to perform the ordinances of salvation so they will be binding and will have efficacy, virtue, and force on earth and in heaven.

Record of American prophets

Now this book, the Book of Mormon, was brought forth in our day by such a legal administrator, one Joseph Smith by name. This man was called of God by his own voice and by angelic ministration. To him was given the ancient record whereon were inscribed the words of prophets and seers who dwelt on the American continent in ages past, holy men who ministered among the land's inhabitants in much the same way that biblical prophets represented the Lord in the lands of their labors.

Having received the ancient record from a heavenly messenger—from an angel named Moroni, who himself was one of the ancient American prophets—Joseph Smith then translated the book by the gift and power of God. The translated account is the Book of Mormon, a volume of holy writ of some 522 pages. Thereafter Joseph Smith, endowed with the spirit of prophecy and acting pursuant to revelation and at the direct command of God, organized The Church of Jesus Christ of Latter-day Saints, sometimes called the Mormon Church because of its acceptance of this Book of Mormon.