

Friday, April 5

First Day

We pray God that he will protect you—that you will not fall a mortal nor a moral casualty of war. I testify to you that “this is a major crisis in the world-life of man. God is at the helm.” (*The Improvement Era*, May 1942, p. 349.)

I bear witness that he lives and that he guides the destiny of man and of this Church, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Boyd K. Packer, Assistant to the Twelve.

The congregation and chorus will now join in singing: “O Say, What Is Truth?”, after which Elder James A. Cullimore, Assistant to the Twelve, will speak to us.

The congregation and the Combined Chorus joined in singing the hymn, “O Say, What Is Truth?”.

President N. Eldon Tanner

Elder James A. Cullimore, Assistant to the Twelve, will now address us, and he will be followed by Elder Alma Sonne, Assistant to the Twelve.

Elder James A. Cullimore

Assistant to the Council of the Twelve

Since next Sunday is Easter Sunday, I want to direct my remarks to this important day and the circumstances surrounding it.

There are two great festal days in the Christian year: one is Christmas and the other is Easter. The first is in honor of the Lord's coming into the world. It is a glorious occasion. Wherever there are a home and children, in every quarter of the world, there is joy on this great occasion. Old grudges disappear, feuds are forgotten, and love flows from heart to heart at Christmastime.

The Lord is risen

Yet Christmas is less a day of victory than Easter, for the story that begins then is incomplete until it is crowned by the announcement, “The Lord is risen.” Someone has so beautifully said: “If the Savior, having breathed his last on the cross, had never come back to the world in life as he promised, then the Star of Bethlehem might as well never have flamed, the angels as well never have sung ‘Glory to God in the Highest’ in the midnight sky, and the wise men from the east need not have taken their journey to find the babe in the manger. We might have wept over our crucified king if he had never risen from the

dead, but we sound his praises now because he lives and reigns forever and ever.” (Author unknown.)

The story is told of a man walking down a street in Chicago who came to a store window where there was displayed a beautiful picture of the crucifixion. As he stood gazing spell-bound at the vivid picture story, he suddenly became conscious that at his side stood a little boy. The boy too was gazing at the picture, and his tense expression made the man know that the crucifixion had really gripped the eager little soul. Touching the boy on the shoulder, the man said, “Sonny, what does it mean?”

“Don’cha know?” he answered, his face full of the marvel of the man’s ignorance. “That there man is Jesus, and them others is Roman soldiers, and the woman crying is his mother, and,” he added, “they killed him.”

The man was loath to leave the window, but he could not tarry always at the tragic scene, so he turned away and walked down the street. In a few moments he heard pattering footsteps, and there came rushing toward him the little boy.

“Say, mister!” he exclaimed breathlessly. “I forgot to tell you, but he rose again!”

The conquest of death

Yes, he rose again. The advent on earth of the Redeemer is of less importance than the conquest of death and the grave, for it was only by rising from the grave that he could redeem the world. Hence, his resurrection signalizes the redemption of mankind and becomes one of the greatest of all occasions for every child of God.

Our author continues: "It required the resurrection to complete the work of redemption. The marvel of the manger birth attracted little attention from an ancient people, accustomed to accept the marvelous. The miracle of Galilee failed to astound a world that treated miracles as a matter of course. The martyrdom of Calvary was not in itself sufficient to prove that Jesus was the Savior of the world; but when the angel of the resurrection showed the weeping followers of Jesus an empty tomb on the morning of the first resurrection, no one who accepted the story with a saving faith could deny that the Nazarene was the world's Savior and the conqueror of death."

Yes, he rose again, for you and me—for all the children of God—that we might not be lost but that we might live again and have immortality and eternal life. Unto every man, woman, and child he brought immortality. Listen to the words of Alma: "Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death."

"The spirit and the body shall be reunited again in its perfect form. . . ."

"Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous. . . ." (Al. 11:42-44.)

Paul said: "For since by man came death, by man came also the resurrection of the dead."

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22.)

Gift of eternal life

All this comes without effort on our part through the grace of our Lord Jesus Christ. Unto those who believe on him, repent of their sins, and keep his commandments and prove faithful to the end shall come the greatest gift of all in the atonement, not only immortality, but eternal life also, for the Lord has said, "And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.) In the words of Nephi: ". . . Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:20.)

Died for men's sins

Yes, he rose again, for the Father gave him to have "life in himself," because he had strength to suffer, bleed, and die for our sins individually, and for the transgression of Adam, that we might not have to suffer ourselves if we keep his commandments.

The Savior himself said: "For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:16-19.)

Amulek understood this as he prophesied of the coming of the Savior: "And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

"Therefore the wicked remain as though there had been no redemption

made, except it be the loosing of the bands of death. . . ." (Al. 11:40-41.)

Story of the resurrection

Listen to the story of the resurrection as related by James E. Talmage:

"Saturday, the Jewish Sabbath, had passed, and the night preceding the dawn of the most memorable Sunday in history was well nigh spent, while the Roman guard kept watch over the sealed sepulchre wherein lay the body of the Lord Jesus. While it was yet dark, the earth began to quake; an angel of the Lord descended in glory, rolled back the massive stone from the portal of the tomb, and sat upon it. His countenance was brilliant as the lightning, and his raiment was as the driven snow for whiteness. The soldiers, paralyzed with fear, fell to the earth as dead men. When they partially recovered from their fright, they fled from the place in terror. Even the rigor of Roman discipline, which decreed summary death to every soldier who deserted his post, could not deter them. Moreover, there was nothing left for them to guard; the seal of authority had been broken, the sepulchre was open, and empty." (James E. Talmage, *Jesus the Christ*, p. 678.) The Lord had risen.

". . . Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

"And when they looked, they saw that the stone was rolled away: . . .

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

"But go your way, tell his disciples and Peter that he goeth before you

into Galilee: there shall ye see him, as he said unto you." (Mark 16:1-7.)

Actuality of resurrection

The actuality of the resurrection is attested to by many unto whom the resurrected Lord showed himself.

As some of the disciples went to Emmaus, Jesus walked with them, but their "eyes were holden that they should not know him." After much conversation and visiting, their eyes were opened, and they knew him; and he vanished out of their sight.

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:16, 32, 36-39.)

He then showed them his hands and his feet, and asked them to bring meat, and he took it and did eat it before them.

Evidence of Christ's divinity

The miracle of the resurrection is one of the greatest evidences of Christ's divinity. No fact in ancient history is better attested to than that Jesus lived, that he was crucified, and that he was resurrected from the dead and administered in his immortal body to his disciples.

Jesus proclaimed himself "the resurrection, and the life." (John 11:25.) He declared that he would lay his body down and take it up again, and added, "I have power to lay it down, and I have power to take it up again." And this he did.

More and more, men are doubting that Jesus was resurrected and that he

is now the living Christ, the Only Begotten Son of God in the flesh.

But he proclaimed himself a God, even the Son of God, and that all things were created by him. "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made.

"In him was life; and the life was the light of men." (John 1:1-4.)

"Destroy this temple," he said, "and in three days I will raise it up." (John 2:19.) He spoke of the temple as his body. Pilate also doubted Christ's words, that he would rise again, and he placed guards by the sepulcher. Yet, Jesus came out of the tomb, the conqueror of death, hell, and the grave.

Witness of apostles

Many of the apostles of the Savior witnessed his crucifixion and were also witnesses of his resurrection. From the testimony of many of them we have some of the strongest assurances of the reality of the resurrection. There was no doubt in the mind of Peter as to the reality of the resurrection when he spoke to the very men who had been witnesses to his death:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

"Him, being delivered . . . by wicked hands have crucified and slain:

"Whom God hath raised up, having loosed the pains of death. . . ." (Acts 2:22-24.)

Paul is one of the greatest witnesses to the literal resurrection of the Lord:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (1 Cor. 15:3-9.)

Scriptures testify of immortality

The scriptures testify that, as Christ was resurrected, so shall all be resurrected and have immortality.

The Savior said: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of Man.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:24-29.)

Paul reasoned with the unbelievers with sound logic as to the actuality of the resurrection. "But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith also vain. . . .

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the

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dead, and become the firstfruits of them that slept." (1 Cor. 15:13-14, 19-20.)

A fulness of joy

Yes, he rose again; and as he broke the bands of death, he made it possible for all to be resurrected and, if obedient, to have eternal life. He made it possible for us to have an immortal body by which we could receive a "fulness of joy."

The Lord revealed to the Prophet Joseph Smith that only as the body and spirit are inseparably connected could we receive a "fulness of joy." He said:

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

"And when separated, man cannot receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (D&C 93:33-35.)

This inseparable union can only come about through birth into mor-

tality; death of the body, which is separation of body and spirit; and the resurrection, which is the reunion of body and spirit. In the resurrected, glorified, immortalized body we can go on into eternal life with God.

The atonement of the Savior—his death and resurrection—made possible the fulfillment of the purpose of God in the creation of man. Through Moses he declared that purpose: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

I leave you my witness that this is the work of the Lord, that Jesus lives, that he came to earth and by his atoning sacrifice all shall live again, that he atoned for our individual sins on condition of our repentance. By virtue of our faithfulness we too can have eternal life. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder James A. Cullimore, Assistant to the Twelve.

We shall now hear from Elder Alma Sonne, also an Assistant to the Twelve.

Elder Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters, the gospel of Jesus Christ has been restored in its fulness. It has no substitute. It is God's plan to save humanity and to bring his children back to him. In modern times it began to function on the 6th day of April 1830, when the Church was organized. Christ's Church will grow and flourish in the future as it has in the past; I quote from modern revelation: ". . . the glory of the Lord shall be upon her;

". . . and there shall come unto her out of every nation under heaven." (D&C 64:41-42.)

These prophetic words, given on September 11, 1831, are being fulfilled. The Church has reached a juncture where it has an opportunity to be heard. Many barriers and much prejudice have been removed, and

prominent men in the world are making their own investigations.

Formula for peace

The gospel message is before the world. It is being studied and investigated by thinkers and scholars. Books and magazines dealing with the revealed word are being read. Eventually, wise men will come to know that the only formula for peace is contained in the gospel of Jesus Christ.

Hatred, malice, and vindictiveness must give way to the love advocated and exemplified by the Lord Jesus Christ. There is no other effective way, for in his gospel is the power to save.

Plan for man's redemption

Paul, the apostle to the Gentiles,