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Assistant to the Council of the Twelve

● Recently two unusual gatherings of young people have caught the attention of the world. At White Lake, New York, nearly half a million young people gathered.

Later a similar gathering was held on the Isle of Wight. They came from all countries, from all levels of society.

These meetings were billed as music festivals. Certainly they did not come to hear the music—they came to be there.

These gatherings, so appealing to our youth, are unique in history, and they mean something.

Some suppose that the youth responded to political or philosophical motivation. It is not so. It would be a mistake to so conclude, even though they are deeply entangled in the political and social issues of today.

Unquenched spiritual desire

Frantically youth clings to whatever social issue is foremost at the moment, not realizing perhaps that it is not so much the *cause* that ignites them; it is rather *having a cause* that satisfies their need. Neither is it an intellectual movement, although it has many of the attributes. Nor is it a cultural one, though they have developed their own style of music, a vocabulary, art forms, and poetry. It is spiritual motivation that brings these young people together.

They may not know it, but a whole generation of youth is athirst with an unquenched spiritual desire. As has been foretold:

"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 water, but of hearing the words of the Lord:

"And they 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.

"In that day shall the fair virgins and young men faint for thirst." (Amos 8:11-13.)

Thirst for life's meaning

Youth suffers from a lingering thirst that has become a drive. Though it gnaws within them, it is not physical. They want to know what it all means—they are seeking the true meaning of life. There is something missing from their lives, some vital substance that they have not tasted.

Many of them unfortunately seek it in physical satisfaction. They smash down the boundaries of morality and wantonly indulge themselves in every manner conceivable to the limit of physical experience, seeking in physical gratification some taste of life. They come away less satisfied than before, the thirst and the craving more acute.

Escape from futility

Then many of them turn elsewhere, seeking to escape the futility in life. They turn to drugs and find for a moment the escape they seek. At last their spirits soar. They reach beyond themselves, erase all limitations, and taste for a moment, as they suppose, that which they have been seeking. But it is a synthetic, a wicked counterfeit, for they return to a depression worse than the one they left.

Then they become players in the saddest of human tragedies. For, as they turn again to this release, they are not seeking what they sought before, but indulge to escape the consequences of each previous adventure with drugs. This is addiction! This is tragedy! This is slavery! When a remedy becomes worse than the disease, then we have found futility itself.

Advice to young people

If one of these young people would listen for a moment—listen seriously enough that I could speak from the depths of my soul—there are some things I would tell him.

Why, he may first ask, do you appeal to me, the most criticized and uncom-

comfortable of all in society? That is easy to answer.

First, you are right, you know, when you assess that most of society is interested only in immediate material success, too comfortable to really care, too preoccupied to listen to any significant message.

Because you are trying to change things, perhaps you will at least listen.

We are trying to change things too. We have many thousands of young people, something like yourself, assigned across the world to change people. But they must sift through literally thousands to find one who will listen—really listen.

We appeal to you because you are young. Our message requires a change so monumental that few but youth have the courage for it.

Cast net on right side

In your rebellion, so called, you have cut yourself loose from your moorings, perhaps even from family ties, and set adrift on the sea of life. Now you may be drifting on the right sea, you may even be in the right boat, but you might try fishing on the other side. Some others were fishing on the wrong side of the ship.

"And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." (John 21:6.)

When we mention that there is a spiritual answer to your need, I hope you don't dismiss it or ridicule the possibility. "Don't knock it till you've tried it" is sound counsel. If you haven't tried it yet, you are as yet no witness on the matter. Surely you have that much honesty.

You may say you've been to church, that you've tried religion and not been satisfied. That is little wonder. It isn't in them all, you know, only a flavoring of it. The substance of it, the fullness of it can be found in only one place. Perhaps you have looked for it here, in that one place, and have not found it. And so I repeat, you might try fishing on the right side.

Finding the true light

No one can compel you to taste of this living water. It can come only when you consent. There are no conscripts, only volunteers.

If you are to find it, you must pay more, by a thousandfold, than ever you paid before, reach farther than you have ever reached, use more courage and self-discipline than you ever knew you had. But at the end of all that comes the promise:

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

"And that I am the true light that lighteth every man that cometh into the world." (D&C 93:1-2.)

I must be plain also to say to you, my young friend, that when you come to know, it will be on his terms—not on yours.

"Therefore," he has said, "sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will." (D&C 88:68. Italics added.)

Facing issues with new light

The fact—the positive, irrefutable truth—is that what you seek, my young friend, exists. And when you find it, it will not take you out of the world. You will find a greater need to be in the mainstream of life facing the same issues that are so disturbing to you now, but you'll face them with a different light.

It will not require that you give up anything essential or fulfilling in life, whether it be physical, emotional, spiritual, or intellectual. You will be the same height, the same weight, you'll be under the necessity of eating to live and being sheltered. You'll have dislikes and likes, passions and desires. At first glance nothing will change at all, and yet positively everything will change.

Quench spiritual thirst

We bid you—our restless, drifting, seeking youth—to come, quench that spiritual thirst.

The Lord has said: "Whosoever drinketh of . . . water shall thirst again: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

Oh, how we pray that as you drift, seeking everywhere, trying everything, that one day you will cast your net on the right side of the ship.

I bear to you my witness, as one

among those authorized to bear that witness, that God does live, Jesus is the Christ, this is his church, The Church of Jesus Christ of Latter-day Saints. He directs his church and ministers in the midst of his Saints. There is a prophet of God directing this work. Youth is needed to carry it on. We bid you to come, in the name of Jesus Christ. Amen. ○

President Alvin R. Dyer

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us, and he will be followed by Elder S. Dilworth Young.

ELDER ELDRED G. SMITH

Patriarch to the Church

● We of The Church of Jesus Christ of Latter-day Saints have been accused of being peculiar in many ways, one of them being that we build temples and restrict entrance to them to members of special standards. We are asked, "Why do you build temples? Why is a temple different from other Church edifices? Why cannot anyone enter into the temple, like other Church buildings?"

In the time allotted to me I may not answer all these questions, but I want to show that temples are absolutely essential in the Church of Jesus Christ.

Temples are holy edifices

Temples are more than just a gathering place for the Saints, or who might call themselves Saints. They are holy edifices where the Lord God can talk to his people through the leaders, the prophets of God, and make his will known concerning them. Also, temples are holy edifices wherein sacred saving ordinances may be performed in such manner, and by proper authority, as to be acceptable to God our Father in heaven.

The Ark of the Covenant was so sacred that even the unauthorized were smitten with death who touched it, even to save it, as they thought, from falling to the ground.

Today, such severe penalty seems unnecessary. If you will note from published pictures of the temple interiors, the rooms are filled with chairs for large groups. If the room is full of people performing a sacred ordinance, it stands to reason there just isn't room for the onlooker.

Necessity of baptism

The Lord said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

He instructed his apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) He also said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Jesus Christ himself was baptized by John the Baptist. When John seemed reluctant to baptize Jesus, who was a sinless man, Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3:15.)

If it was necessary for Jesus, a sinless man, to be baptized, how much more important and necessary for all other mortals on this earth to be