

his commandments: for this is the whole duty of man." (Eccles. 12:13.) I bear testimony that these things are true, in the name of Jesus Christ. Amen. ○

President Hugh B. Brown

We express appreciation to President Nathan Eldon Tanner for his inspiring address.

Following a brief organ interlude

the Tabernacle Choir will sing "Seek Him That Maketh the Seven Stars." Following the singing President Alvin R. Dyer of the First Presidency will speak to us.

After an organ interlude, the Tabernacle Choir sang "Seek Him That Maketh the Seven Stars."

PRESIDENT ALVIN R. DYER

Counselor in the First Presidency

● My dear brothers and sisters and friends, both here and those of the television and radio audience, I call your particular attention this day to the divine direction given to Joseph Smith, the latter-day prophet, who gave utterance to this direction concerning the ills of the people of the world. Plans and programs are being offered here and there as a means of correcting dangerous behavioral trends that are creating changes in our way of living, that are threatening moral and spiritual values.

The statements are often heard, "Where will it all end?" and "Why isn't something being done to check these dangerous trends?"

Panacea for dangerous trends

The panacea to all this, as declared by the Prophet Joseph Smith, must go right to the heart of the individual; mass control in the final analysis cannot succeed without individual control.

Commandments were given to Joseph Smith by revelation which, if obeyed, could divert and frustrate the dangerous trends of behavior among the people this very day. The first of these to which I refer concerns the principle of virtue. Here are the words of the Lord:

"... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter . . . of righteousness and truth; and thy dominion . . . , and without compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

Think of what the effects of having a virtuous mind would have upon the spreading of immorality, with all of its carnal aspects.

Reference is made to a second harmful thing, that of harmful indulgence, concerning which the Lord has warned us against with this commandment: "Strong drinks . . . and tobacco are not for the body." (See D&C 89:7-8.)

No one today needs to be misinformed of the ravaging and deadly effects that the use of tobacco, alcohol, and other narcotics have upon the human body, as well as the indirect effects on the spiritual and moral character of the individual, which often are more detrimental even than the physical effects.

And again, the Lord has spoken of the need of understanding the principles of freedom and agency in human relationships, for, said he:

"... when we [seek] . . . to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:37.)

And amen to the influence of the

Holy Ghost, which will lead us into truth. But when we undertake to exercise by cunning means any leverage against people to compel them, we lose the growth and uplifting of correct communication and relationship with other human beings.

Repentance

Added to these timely divine warnings to mankind given by the Prophet Joseph Smith is the principle of repentance, to which I shall direct the remainder of my remarks.

The importance of this divine principle is readily seen by the emphasis that the Lord has given to it in all of his dealings with man. It was established in the beginning and has continued down through the centuries of time, either to enlighten and uplift the individual by obedience thereto or to bring about a condition of decay and demoralization by disobedience.

Adam and Eve, cut off from the presence of God, were given instruction concerning the necessity of repentance as a means to regain their place in God's presence, there to continue in the way of light and intelligence to the attainment of ultimate perfection. Adam, seeking earnestly to know the will of God, asked this question of the Lord: "Why is it that men must repent and be baptized in water?" (Moses 6:53.)

The Lord's answer was clear and distinct, for unto Adam and Eve, upon whom darkness had come, having fallen from God, came this vital instruction of the need of repentance: "Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God. . . ." (Moses 6:57.)

Prophets cried repentance

Centuries later, when all living beings upon the earth were threatened with destruction, when corruption filled the earth, caused by a lack of repentance, the prophet Noah labored valiantly in crying repentance unto the people, but to no avail. All living upon the earth, except Noah and his family,

were destroyed by a flood of waters. For verification of this, the Old Testament account of the great flood, though written by Hebrew or "Shemitic" historians, is substantiated by the historical writings of many other nations and peoples. (See Gaudet, *Legends of Patriarchs and Prophets*, pp. 118-35.)

In the meridian dispensation, John the Baptist, the forerunner and herald of the Christ, preached on the outskirts of the province of Judea, saying, "Repent ye: for the kingdom of heaven is at hand. . . . Bring forth therefore fruits meet for repentance." (Matt. 3:2, 8.)

Jesus taught repentance

The Lord himself referred to the principle of repentance upon many occasions with such declarations, for "Jesus came into Galilee, preaching the gospel of the kingdom of God,

"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14-15.)

Jesus, in sending his apostles out, told them to teach men everywhere to repent:

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-47.)

The need of adherence to the principle of repentance has been reiterated many, many times in the history of mankind, and when man has earnestly and sincerely sought the will of God, he has responded to this principle of personal salvation.

Revealed in modern time

It has been revealed with ever-expanded meaning in our modern period of time through the prophets of God. It constitutes a law, the knowledge and application of which is perhaps the most important single principle of redemption. Repentance is as the Lord proclaimed it to be—"of the greatest worth to the individual."

As early as 1829, in the present dispensation of the gospel of Jesus Christ, as the marvelous work of restoration began to unfold, the principle of repentance was stressed again and again, even to the extent of being the most important of all things to transpire among the people, not only to safeguard them individually from the evils and deceptions of our day and time, but also to prepare them for the part they will take in the things to happen in the destiny of God's work associated with mortal existence.

"Say nothing but repentance"

Here is an excerpt from a revelation given to the Prophet Joseph for his brother Hyrum, who sought earnestly to know the will of God concerning what he was to do to assist in bringing forth the great latter-day work; it indicates how strongly this principle is in the mind of the Lord, for, said he:

"Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed." (D&C 11:9.)

The following admonition was given to David Whitmer and Oliver Cowdery, even as it had been given to the apostle Paul of old, and it likewise is a divine instruction unto all who would seek to further God's work in saving his people, as summarized in this statement:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might *repent* and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of *repentance*.

"And how great is his joy in the soul that *repenteth!*

"Wherefore, you are called to cry *repentance* unto this people.

"And if it so be that you should labor all your days in crying *repentance* unto this people, and bring, save it be one soul unto me, how great shall be your

joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:10-16. Italics added.)

Principle of eternal growth

Repentance is a principle of eternal growth for the individual and is, therefore, a basic principle of our Christian faith, as declared in the fourth Article of Faith.

If a man has a desire in his heart to know the truth, the normal and positive reaction, as his faith expands, causes him to know that he has participated in volitional acts that are wrong and therefore sinful. In this respect, all are in need of repentance, which leads us to the covenant of baptism. Only Jesus of Nazareth, the Only Begotten Son of God, of all men upon the earth, is sinless. He kept every law, yielded personally to every principle of righteousness, and thus was unblemished in mortal experience.

It can be a crucial misfortune to any man who fails to recognize the difference between right and wrong. But when he does recognize this difference and brings his own life into harmony with that knowledge through repentance, he attains conviction and power in many ways. For example, repentance is inseparably associated with forgiveness; and when forgiveness, as a personal possession working two ways, flows through the thought and action of man, he experiences a feeling of great joy, a release of tension and frustration caused by the committing of sin. Thus, there is produced personal security and assurance. Here is power that prepares for further life corrections.

Repentance, as an eternal law, is not confined to conversion. Its use and application is broader than that. It is a principle of eternal progression. After faith, repentance, and baptism, which are first principles, repentance leads the way to many regenerations, without which the soul shall never reach perfection.

The need of repentance

Those who deal with the souls of men are repeatedly recognizing the wisdom of the divine counsel that has been given concerning repentance. Marriage counselors, judges, scientists of the mind are stressing more and more the need of repentance for the correction of every evil in life, whether it be large or small, based upon a recognition and confession of that wrong and fortified with a deliberate, stubborn forsaking of it to reform one's character and in so doing gain freedom from emotional stress, ever associated with sin and wrong doing.

The principal element of forsaking is seen in the human desire to make restitution for wrongs that are admitted, to change one's life to that of the better way.

It is probably true that sin is never forgotten when once committed. But the laws governing repentance provide a release of emotional stress caused by the sin, when that sin is acknowledged and forsaken. Through repentance and forsaking will come the peace of mind, a form of regeneration, that enables one to go on in life in pursuit of true happiness. This fits, it seems to me, the ennobling challenge of the Christ to become like unto him.

Genuine sorrow for sin

I recall the comment from this stand of Stephen L Richards, who said, in essence: "Men may wonder why they are retarded in the Church and in life. Such should be invited to look into their lives, and if they are frank and honest with themselves, they will find the answer."

As sin is looked upon, we are led to conclude that not until man is humbled, not until the heart throbs with genuine sorrow for repeated violations of God's holy laws, not until the citadel of sin is surrendered, can man hope for forgiveness or expect exaltation.

Repentance is something between each one of us and our God, something that produces the power, through the processes of change, that causes truth and right, a power for good, to spring from within us.

Declare repentance

Thus, the exercise of repentance is a factor in the challenges we face today. Obedience to this divine principle, together with an obedience to the other commandments of God, which I have referred to, concerning harmful indulgences, the virtuous heart and mind, and the practice of exercising righteous dominion under all circumstances in behavioral associations, can provide a panacea for our present dilemma of frustration and misdirection that confronts us as individuals and as a people. As the Lord has declared, our obedience to these commandments will enable us to avoid the calamities which are upon us.

Generally speaking, there is nothing wrong with an individual that faith and repentance will not cure. For that matter, there is nothing wrong with America or the world that faith and repentance will not correct, for as the Lord has said, ". . . the thing which will be of the most worth unto you will be to declare repentance unto this people. . . ." (D&C 15:6.)

I pray that the Lord will help us to understand that the thing that shall be of the greatest worth to us is repentance.

I testify of this in the name of Jesus Christ. Amen. ○

The Tabernacle Choir under the direction of Richard P. Condie sang "Lo, My Shepherd Is Divine," and "All Creatures of Our God and King."

President Hugh B. Brown

We express appreciation to President Alvin R. Dyer for his timely address. He was followed by the singing by the Choir of: "Lo, My Shepherd Is Divine," and "All Creatures of Our God and King."

Now, following a brief organ interlude, the congregation will join with the Choir in singing: "Now Let Us Rejoice in the Day of Salvation."