

individual and the life of the community; indeed, the resources that would redeem our troubled world and bring it lasting peace. Children must be safeguarded and reared. Only in the home can children be assured of the love and direction they need to live life, and only parents who genuinely love can meet those needs. But it must be more than a preached or pronounced love; it must be love that takes time, makes the effort, listens patiently, gives freely, forgives generously, "provides the amenities that will grace and adorn and make beautiful the relationships of family life."

Speaking with authority

But I must add today that I do not speak *by* authority or *from* authority, but *with* authority, for I myself know these things to be true. I know them to be true because I have experienced them, I have lived them, I have been there.

The home I grew up in had the kind of love of which I speak, though it had little of material things. I hope and pray that our happy home has done as well. Of course, I have said what I have said today in part for myself and our own family, for we still have the privilege and blessing of seeking to improve. I am grateful

to thank the Lord for that. I do not know a greater accolade in this life, and believe there is none, than a note from a six-year-old who writes: "Guess what, Mom, I love you," or a teenager's gracious gift: "Dad, you are my friend and I will love you forever," or from a dad or mom to a choice son or daughter: "I love you. I am proud of you."

Does not this motivate us to want to be what we can be?

Jesus said, "As I have loved you . . . love one another."

God help us, parent and child, to accept the opportunity, while there is time, in our homes and families, to practice what we preach.

I know the gospel is true, and I know the gospel includes that which he has taught us of relationship to each other in our homes and families. In the name of Jesus Christ. Amen. ■

President Harold B. Lee

Elder Marion D. Hanks, Assistant to the Twelve, has just spoken to us.

Elder James A. Cullimore, Assistant to the Twelve, will now speak to us. He will be followed by Elder Thomas S. Monson of the Council of the Twelve.

Elder James A. Cullimore

Assistant to the Council of the Twelve

My beloved brethren and sisters, as I stand before you here today I seek an interest in your faith and prayers as I deliver the things that I have in my heart.

Marriage for time and eternity

Marriage in the temple for time and eternity should be the goal of every member of the Church, for marriage is ordained of God. Marriage

is a commandment. Marriage was instituted by divine edict.

The Lord said: "And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;

"And that it might be filled with the measure of man, according to his creation before the world was made." (D&C 49:15-17.)

The rearing of a family

Marriage is a sacred relationship entered into primarily for the rearing of a family, in fulfillment of the commandments of the Lord.

Marriage with children, and the beautiful family relationship which can come of it, is the fulfillment of life. If things were as they should be, we would see a mother and father in a home having been married in the temple for time and eternity. The father honoring his priesthood, presiding in his home in righteousness. Father and mother loving each other and their children. Children loving and respecting each other and mother and father. All actively engaged in their church responsibilities. The Lord intended that marriage performed for eternity in the temple should endure forever. This was his plan. President Joseph Fielding Smith has said: "Marriage, as understood by Latter-day Saints, is a covenant ordained to be everlasting. *It is the foundation for eternal exaltation, for without it there could be no eternal progress in the kingdom of God.*" (*Doctrines of Salvation* [Bookcraft, 1967], vol. 2, p. 58.)

"What therefore God hath joined together, let not man put asunder." (Mark 10:9.) It is evident from the scriptures that marriage performed in the Lord's way should not be dissolved.

Concern about number of divorces

It is sad, indeed, to see how lightly some take their marriage vows. There is great concern among the Brethren as to the increasing number of divorces in the Church today.

Even though the divorce rate among members of the Church is considerably less than the national rate,

and the rate of divorce among those married in the temple is less than with those married civilly, yet the rate is alarmingly high.

Divorce is usually the result of one or both not living the gospel. I suppose this is the same reason divorce was finally permitted in the time of Moses, as referred to by the Savior as he answered the Pharisees, when he said: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Matt. 19:8.) And so in our day members do not abide by the law of the gospel in its fullness, and, as in the day of Moses, divorce is permitted, when deemed necessary, although it was never intended to be.

Compromising gospel standards

If, in marriage, both parties would make gospel standards and principles the basis of their marriage, few problems would arise they could not handle. When one or the other or both begin to compromise gospel standards, problems follow. Marriage is a sacred relationship, and good members of the Church would know that it is entered into primarily for the rearing of a family. Other important desires and plans in marriage should be well understood by both parties as well.

President McKay said, in reference to the seriousness with which we enter the marriage contract: ". . . to look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation." (Quoted in Blaine R. Porter, *The Latter-day Saint Family* [Deseret Book Co., 1966], pp. 402-403.)

Common causes for divorces

Possibly to list some of the most common causes for which civil di-

voices are sought might be helpful in avoiding these problems: incompatibility, adultery, money matters, physical abuse, dishonesty, not living the gospel, infidelity, not honoring priesthood, desertion, constant bickering, apathy, drunkenness, uncontrolled temper.

Incompatibility has come to be such a common word, it seems to be the justification for many problems. I'm sure there are occasions where this is justified, but what is incompatibility? Doesn't this indicate selfishness? Are we truly unselfish, do we love our neighbor as ourself when we are not compatible? Have we made every effort to compromise our likes and dislikes with those of our spouse? If we were truly living the gospel, there would be much less incompatibility.

President McKay said of incompatibility, "For a couple who have basked in the sunshine of each other's love to stand by daily and see the clouds of misunderstanding and discord obscure the lovelight of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured. To restore it, fruitless attempts are made to say the right word and to do the right thing; but the word and act are misinterpreted, and angry retort reopens the wound, and hearts once united become torn wider and wider asunder. When this heartbreaking state is reached, a separation is sought." (*Gospel Ideals* [Improvement Era, 1953], p. 469.)

Physical cruelty

I have been shocked in learning the extent to which men are physically abusive to women. In the October conference of 1951 President McKay said, "I cannot imagine a man's being cruel to a woman. I cannot imagine her so conducting herself as to merit such treatment. Perhaps there are women in the world who exasperate their husbands, but no man is justified

in resorting to physical force or in exploding his feelings in profanity. There are men, undoubtedly, in the world who are thus beastly, but no man who holds the priesthood of God should so debase himself." (*Gospel Ideals*, p. 476.)

Lack of affection

The matter of disinterest, lack of voluntary expression, lack of affection are common causes for breakdown of marriage. President Harold B. Lee recently said this to a group of priesthood leaders: "I say to you brethren the most dangerous thing that can happen between you and your wife or between me and my wife is apathy, . . . for them to feel that we are not interested in their affairs, that we are not expressing our love and showing our affection in countless ways. Women to be happy have to be loved and so do men." (Seminar for Regional Representatives of the Twelve, December 12, 1970, p. 6.)

Violation of moral teachings

To take lightly the law of chastity or to violate the moral teachings of the Savior is a sober matter. It seems incredible that priesthood holders and women who have been considered worthy to hold a recommend to the temple and be married therein are so often guilty of adultery, infidelity, and other sex sins.

In this day when so many women are working out of the home, as men and women work together, many homes are broken up by what at first starts to be an innocent association.

President McKay gave some sober direction to the men when he said, "A man who has entered into a sacred covenant in the house of the Lord to remain true to the marriage vow is a traitor to the covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with the pretty face and comely form of some young girl who flattered him with a smile.

Even though a loose interpretation of the law of the land would grant such a man a bill of divorcement, I think he is unworthy of a recommend to have his second marriage performed in the temple." (*Gospel Ideals*, p. 473.)

Children hurt by divorce

No matter what the reason for divorce, those usually hurt most are the children. Too often the children are robbed of the basic needs to prepare them for life.

President McKay said there are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development. (*The LDS Family*, p. 406.) The possibility of any of these is lessened in divorce.

Advice for marriages

As Sister Cullimore and I went to the temple to be married, President George H. Brimhall [of Brigham Young University] called us into his office. He gave us some direction we have appreciated through the years. He said: "The four fountains that will keep your 'Garden of Eden' from becoming a desert are constant confidence, constant counsel, constant compromise, constant courtship."

Important to any marriage is complete confidence—trust in all things. The confidence born of true love, never doubting, never questioning the integrity of each other. Someone has said: "Society is built upon trust, and trust upon confidence in one another's integrity."

To counsel with each other and make decisions together is so important to a happy marriage. Counsel which includes the whole family might build good family relationships.

Counseling with each other in all that is done will strengthen the bonds of marriage.

I suppose there is no surer need in marriage than *constant compromise*. It

is through compromise that we grow closer to each other. As we acknowledge our own faults and recognize the virtues in the other and make the adjustments, we strengthen our marriage.

Henry Watterson has said: "I would compromise war. I would compromise glory. I would compromise everything at that point where hate comes in, where misery comes in, where love ceases to be love, and life begins its descent into the valley of the shadow of death. But I would not compromise Truth. I would not compromise the right."

Constant courtship

Constant courtship. President McKay has said: "The seeds of a happy married life are sown in youth. Happiness does not begin at the altar: it begins during the period of youth and courtship." (*Pathways to Happiness* [Bookcraft, 1957], p. 49.)

Neither should courtship end at the altar. How important it is to constantly be conscious of our marriage and work at it every day we live, keeping alive our courtship by kind acts, thoughtfulness, and consideration always. Archibald F. Bennett, in his writings on family exaltation, expresses this beautifully: "Too many couples have come to the altar of marriage looking upon the marriage ceremony as the end of courtship instead of the beginning of an eternal courtship. Let us not forget that during the burdens of home life . . . that tender words of appreciation, courteous acts are even more appreciated than during those sweet days and months of courtship. It is after the ceremony and during the trials that daily arise in the home, that a word of 'thank you,' or 'pardon me,' 'if you please,' . . . will contribute to that love which brought you to the altar. . . . The wedding ring gives no man the right to be cruel or inconsiderate, and no woman the right to be

slovenly, cross or disagreeable." (*The LDS Family*, p. 236.)

May we keep sacred our marriage vows and live so that we might enjoy its eternal blessings, I pray in the name of Jesus Christ. Amen. ■

President Harold B. Lee

He to whom we have just listened is Elder James A. Cullimore, Assistant to the Twelve.

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

Elder Thomas S. Monson

Of the Council of the Twelve

This past November I stood on a very old bridge which spans the River Somme as it makes its steady but unhurried way through the heartland of France. Suddenly I realized that fifty-two years had come—then gone—since the signing of the Armistice of 1918 and the termination of the Great War. I tried to imagine what the River Somme looked like fifty-two years before. How many thousands of soldiers had crossed this same bridge? Some came back. For others, the Somme was truly a river of no return. For the battlefields of Vimy Ridge, Armentieres, and Nueve Chappelle took a hideous toll of human life. Acres of neat, white crosses serve as an unforgettable reminder.

"In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

"We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields." —John McCrae

I found myself saying softly, "How strange that war brings forth the savagery of conflict, yet inspires brave deeds of courage—some prompted by love."

The "lost battalion" of World War I

As a boy, I enjoyed reading the account of the "lost battalion." The

"lost battalion" was a unit of the 77th Infantry Division in World War I. During the Meuse-Argonne offensive, a major led this battalion through a gap in the enemy lines, but the troops on the flanks were unable to advance. An entire battalion was surrounded. Food and water were short; casualties could not be evacuated. Hurlled back were repeated attacks. Ignored were notes from the enemy requesting the battalion to surrender. Newspapers heralded the battalion's tenacity. Men of vision pondered its fate. After a brief but desperate period of total isolation, other units of the 77th Division advanced and relieved the "lost battalion." Correspondents noted in their dispatches that the relieving forces seemed bent on a crusade of love to rescue their comrades in arms. Men volunteered more readily, fought more gallantly, and died more bravely. A fitting tribute echoed from that ageless sermon preached on the Mount of Olives: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

Lost battalions today

Forgotten is the plight of the "lost battalion." Unremembered is the terrible price paid for its rescue. But let us turn from the past and survey the present. Are there "lost battalions" even today? If so, what is our responsibility to rescue them? Their members may not wear clothes of khaki brown nor march to the sound