

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D&C 29:34-35.)

As I begin to understand this scripture, my whole concept of physical existence and these physical bodies is changing.

Take the payment of tithes and offerings as an example. Is anything apparently more temporal than money, or any other offering that we can bring from the earth? Yet since that is a law of God, there must be a spiritual basis for it or eternal reason behind this payment of tithes and offerings. When God asked us to prove him to see if he will not open the windows of heaven to us (see Mal. 3:10), what was he referring to? Was he referring only to the blessings of this earth and the promises of temporal rewards which come to us if we keep this law? Or was he referring to something spiritual, of an eternal nature, which I believe is the revelation of truth and wisdom, which can come to us from that opened window whereby we can communicate with God and know all things?

In giving us the Word of Wisdom, was God referring only to the temporal blessings of health and endurance which come to us through obedience to that law? God referred also to the "hidden treasures" of knowledge (see D&C 89:19), which, in my opinion, constitute an eternal treasure, which if used will bring us back into the warmth and light of God. Those who sit in outer dark-

ness, in the cold and misery of that existence, can never know such comfort.

Light and truth

Let me come back, then, to absolute zero, where, theoretically, there is no heat at all. It appears to me that Satan and those who follow him are on the road to losing whatever degree of light and truth they have and are approaching a similar limit of darkness and cold where all joy and happiness cease.

To summarize then, light and truth is, simply, pure intelligence.

Now, there are those who believe that this is just another church. There are even some members within the Church who regard the restored gospel as just another religious philosophy. As one of the especial witnesses, I testify to you in all earnestness that this Church was divinely founded. It is not just another church. It is *the* Church of Jesus Christ. The gospel doctrine it teaches is the divine word of God. It is light. It is truth. To ignore it or treat it as just another religious philosophy is one of the greatest mistakes a person can make. This doctrine I bear to you is the light and truth I have received to strengthen my own witness, in the name of Jesus Christ, amen.

President Kimball

Elder Theodore M. Burton, a member of the First Quorum of the Seventy, has just addressed us. Elder LeGrand Richards, a member of the Council of the Twelve Apostles, will be our concluding speaker.

Elder LeGrand Richards

I have had the privilege of filling four missions for this church and that has provided me an opportunity to

compare the teachings of this church, as we have received them through the restoration of the gospel through the

Prophet Joseph Smith, with the teachings of many other churches. My, how grateful I am to be a member of this church.

Great truths through the Restoration

Now, just to mention one or two teachings. Just think what we learn from the visit of the Father and the Son to the Prophet Joseph—a realization that the Father and the Son are two separate individuals and that they are real personages like Jesus was when he came forth from the tomb. There wasn't a church in the world that believed in that kind of God at the time the Prophet Joseph received that wonderful vision.

Then we learn that marriage can be eternal, that this is the plan of the Lord. How grateful I am for this principle, because it gives me the assurance that someday I will be reunited with that sweet companion of mine who has already preceded me into the eternal worlds. As I have said before, I would just as soon believe that death was a complete annihilation of both body and spirit as to think that I had to live on throughout the eternities that are to come without a continuation of the love ties that bind me and my wife together with the wonderful family that the Lord has given to us.

One of the other great truths that we learn through the Restoration is the fact that infants should not be baptized. The idea that young children need baptism is a mistake of men. That isn't to be found anywhere in the Lord's teachings, for Jesus took little children in his arms and blessed them.

Premortal existence

When I have discussed some of our beautiful philosophies with people of other churches, many of them have said, "We could accept your teachings, but we can't believe

that Joseph Smith was a prophet." I have thought a lot about that. I suppose that it would be almost impossible to believe that God was naive enough to choose a fourteen-year-old boy to usher in the dispensation of the fulness of times, as Paul said, in which dispensation he would "gather together in one all things in Christ, both which are in heaven, and which are on earth." (Eph. 1:10.)

That opens the door for the consideration of another beautiful principle, and that is the principle of the premortal existence of spirits, that we are literally the children of God, the Eternal Father, that we lived with him before we came here upon this earth.

The Apostle Paul said that the Lord "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.) And he said: "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.) I like the thought that he is my father. When Jesus prayed, he didn't pray, "My Father which art in heaven"; he prayed, "Our Father which art in heaven" (Matt. 6:9), and that is a wonderful thing. That is why our Primary children sing "I am a child of God."

The calling of prophets

The Lord has his own way of calling prophets. He knew them before they were ever born here in mortality. We read in the Book of Abraham that the Lord stood in the midst of the spirits, and among them there were noble and great ones—and they couldn't be noble and great if they hadn't done something to make them noble and great. The Lord said of them: "These I will make my

rulers; . . . Abraham, thou art one of them; thou was chosen before thou wast born." (Abr. 3:22-23.) Isn't that a beautiful thought? The Lord stood in the midst of those spirits, and there were some there who became his prophets here in mortality.

We read about Jeremiah when he was called to be a prophet. He couldn't understand it, and the Lord said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.) The Lord couldn't have ordained him if he didn't exist, and he wouldn't have ordained him before he was born if he hadn't done something in that spiritual life to prepare him to become one of the Lord's mouthpieces here upon this earth. The same thing is true with the Prophet Joseph. I will come back to that.

We read that there was war in heaven—that "Michael and his angels fought against the dragon," and the dragon (or Satan) was cast down to the earth, and the cry went out: "Wo to the inhabitants of the earth . . . for the devil is come down unto you, having great wrath" (Rev. 12:7-9, 12), and he "walketh about, seeking whom he can devour" (1 Pet. 5:8). And that is what he has been doing. He drew a third of the host of heaven with him (see Rev. 12:4), and when they were cast out, that third of the host of heaven brought with them the knowledge that they had in the spirit world, while our knowledge was temporarily taken from us through our birth into mortality.

The Apostle Paul said: "For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away. . . .

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I

know even as also I am known." (1 Cor. 13:9-10, 12.)

To me, that says there will be a complete restoration of all that we knew before we came here into mortality when we lived in the spirit world.

The best illustration we have about how we lose our knowledge is the life of the Savior. We read in the first chapter of the Gospel of John that "in the beginning was the Word, and the Word was with God, and the Word was God.

"All things were made by him: and without him was not any thing made that was made.

"In him was life; and the life was the light of men." (John 1:1, 3, 4.)

Then it goes on: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (John 1:14.)

According to this scripture, Jesus created everything; nevertheless, when he was born into mortality he had to learn to walk and talk like other children. At the age of twelve, we find him reasoning with the wise men in the temple, and later on he said: "The Son can do nothing of himself, but what he seeth the Father do." (John 5:19.)

Satan tries to kill prophets

Now, because Satan brought with him the knowledge that he had in the spirit world, he knew whom he had fought against in that war in heaven and he has tried to put to death the prophets of God. That is why Jesus, standing on the Mount of Olives overlooking the city of Jerusalem, said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gath-

ereth her chickens under her wings,
and ye would not!

"Behold, your house is left unto
you desolate.

"Ye shall not see me hence-
forth, till ye shall say, Blessed is he
that cometh in the name of the
Lord." (Matt. 23:37-39.)

Today we are coming because
we have been sent in the name of the
Lord. Like Paul said,

"Faith cometh by hearing, and
hearing by the word of God. . . .

"And how shall they hear with-
out a preacher?

"And how shall they preach,
except they be sent?" (Rom. 10:17,
14-15.)

We have been sent.

Moses

I would like to illustrate what I
am trying to tell you. When Moses
was born, the devil put it into the
heart of Pharaoh to have all the male
children in Israel put to death. Thou-
sands had been born before that time,
but Satan knew that he would have
to reckon with Moses. And you re-
member how Moses' mother saved
his life by making a basket of bul-
rushes and putting him in the river
and how Pharaoh's daughter took
him out and cared for him.

Jesus

When Jesus was born, Satan put
it into the heart of Herod to put to
death all the children in Bethlehem
and the surrounding territory that
were under two years of age. There
had been thousands born before that
time, but Satan knew he would have
to reckon with the Savior. He was in
that war that was fought in heaven
when Satan and a third of the spirits
were cast out.

Joseph Smith

When Joseph Smith went into the
woods to pray, a boy of only four-

teen years of age, a power of dark-
ness rested upon him until he felt
like it would crush the very life out
of his body; but through his prayer,
finally a pillar of light descended and
he was released from the power of
Satan. Satan knew that he would
have to reckon with that man Joseph
Smith because he was one of those
noble and great ones that God said
he would make his rulers.

We read in the Book of Mor-
mon that when Lehi was in the des-
ert, he told his son Joseph that the
Lord had promised Joseph who was
sold into Egypt that in the latter days
He would raise up a prophet from his
loins like unto Moses. (See 2 Ne.
3:6-9.) And we are told in holy writ
that there was no prophet in Israel
like unto Moses because he walked
and talked with God. (See Deut.
34:10.) This is the kind of prophet
that, three thousand years before Jo-
seph Smith was born, the Lord prom-
ised Joseph of Egypt He would raise
up through his loins. He said his
name should be Joseph, and his
father's name should be Joseph; and
he said: "Unto him will I give power
to bring forth my word." (2 Ne.
3:11, 15.)

The Prophet Joseph Smith
brought us the Book of Mormon, the
Doctrine and Covenants, the Pearl of
Great Price, and many other writ-
ings. As far as our records show, he
has given us more revealed truth than
any prophet who has ever lived upon
the face of the earth. And the Lord
said: "And not to the bringing forth
my word only, . . . but to the con-
vincing them of my word, which
shall have already gone forth among
them." (2 Ne. 3:11.) What did he
mean by that? That in the midst of
these hundreds of churches of
men—the result of men's inter-
pretations of the scriptures because
they can't agree, and these churches
keep multiplying—that the Lord
would give to this new prophet the
ability to comprehend the scriptures

that had already been sent forth among them.

Then he adds that he shall "bring my people unto salvation." (2 Ne. 3:15.) Why? Because he would receive the holy priesthood, the power to administer the saving ordinances of the gospel. Then he adds, "And I will make him great in mine eyes." (2 Ne. 3:8.) Whatever the world may think of the Prophet Joseph Smith, there is the statement of the Lord that he would be great in His eyes.

Missionary experience in Holland

Now I would like to tell you of a little experience I had in the mission field that illustrates what I think the Lord meant when he indicated that not only would the Prophet bring forth His word, but he would bring men to a conviction of His word that had already gone forth among them.

When I was in Holland, I was invited to talk to a Bible class of businessmen. We met in the home of a prominent furniture dealer. There were about twenty men; each had his Bible. The only woman there was the daughter of the man of the house. They gave me an hour and a half to discuss universal salvation, which includes our work for the dead, preaching in the spirit world, and baptism of the living for the dead. I just gave them chapter and verse and let them read the passages in their own Bibles. Then when I was through, I closed my Bible and waited for comments.

The first comment came from the daughter of the man of the house. She said: "Father, I just can't understand it. I have never attended one of these Bible classes in my life that you haven't had the last word to say on everything. And tonight you haven't said a word."

The man shook his head and said: "My daughter, there isn't anything to say. This man has been teaching us things we have never heard of, and he has been teaching them to us out of our own Bibles."

I could tell you many more stories like that!

God bless you! Thank God for the restoration of the gospel through the Prophet Joseph Smith. I leave you my testimony, in the name of the Lord Jesus Christ, amen.

President Kimball

Elder LeGrand Richards, a member of the Council of the Twelve Apostles, has just been speaking to us.

We remind the brethren of the general priesthood meeting which will convene here in the Tabernacle this evening at seven o'clock.

The nationwide CBS Radio Tabernacle Choir broadcast tomorrow will be from 9:30 to 10:00 A.M. All those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the combined institute choir. We are grateful for the presence of this young people's choir and for the beautiful spirit their music has added to this meeting.

The choir will now sing in closing "Still, Still with Thee." Following the singing, the benediction will be given by Elder John H. Groberg, a member of the First Quorum of the Seventy.

The choir sang "Still, Still with Thee."

Elder John H. Groberg offered the benediction.
