

a member of the First Quorum of the Seventy.

Elder Marion D. Hanks was sustained to fill that vacancy in the Presidency of the Seventy. He now presides as President of the Salt Lake Temple.

Also, in that session Elders John Sonnenberg of Chicago, F. Arthur Kay of Seattle, and Keith W. Wilcox of Ogden were sustained as members of the First Quorum of the Seventy to serve for three or four years on a rotation basis, as others were called last April.

The singing during this session will be furnished by a combined men's choir of the Tabernacle Choir and Mormon Youth Chorus under the direction of Donald Ripplinger and Robert Bowden with Robert Cundick at the organ.

The men's choir will begin this service by singing "Jesus, My Savior True." Following the singing, Elder Paul H. Dunn of the First Quorum of the Seventy will offer the invocation.

The men's choir sang "Jesus, My Savior True."

Elder Paul H. Dunn offered the invocation.

President Hinckley

The men's choir will now favor us with "What Was Witnessed in the Heavens?"

The men's choir sang "What Was Witnessed in the Heavens?"

Elder Marion D. Hanks

Eternal marriage

I am assigned to speak on the subject of eternal marriage and am prayerful that my preparation and spirit will

President Hinckley

Before we get into the scheduled program of speakers, I would like to introduce to this vast audience two men who hold the priesthood and of whom we are very proud. Peter and Dale, can you come right up here?

Come right over here on my side, and Dale on this side. I like to stand between these two winners. This is Peter Vidmar, who won two golds and a silver at the recent Olympic games in Los Angeles. The best in the world in his category in sports, and a faithful Latter-day Saint and an example to us.

And Dale Murphy of the Atlanta Braves—the best baseball player in the world. We are very, very proud of him. We are honored to have these brethren with us tonight and happy to have them stand before you. Thank you, brethren.

I wish that Charlene Wells were here. I would like to introduce her to you as Miss America and a young woman of intelligence and achievement and faith and goodness; she is a tremendous credit to the Church. We are going to hear from another winner tonight, Coach LaVell Edwards who led his team to a 52 to 9 victory this afternoon over Colorado State. You're all winners! Thank you very much.

We shall now be pleased to hear from Elder Marion D. Hanks of the First Quorum of the Seventy, who was sustained today as a member of the Presidency of that Quorum.

not be inadequate to that very holy subject.

In a beautiful sealing room in the temple I talked one day with a little boy who was dressed in white, ready to join

his parents and brothers and sisters in a sacred ceremony. I said to him, "Why is your family here in the temple?"

He said, "To be sealed."

I said, "What does being sealed mean?"

He said, "We're going to be a forever family."

"Oh," I said, "you are going to be a family forever. You must have a *good* family, a *happy* family, to want to be with them forever. Do you have a happy family?"

"Yes, sir!" he said.

A happy home and family

This fine lad had already begun to understand two of the most important principles anyone could know: that our Heavenly Father has provided that marriage and family ties may be established permanently, to endure forever; and that a marriage that we can joyfully look forward to eternally must be a good marriage here, a marriage that is the heart of a happy home and family.

I also wish to testify that the principles and covenants of the gospel, particularly those of the temple, are the best possible basis on which to build a strong union; and that such a marriage never *just happens*. It is *brought about* not simply by ceremony or circumstance or chance, but by two mature, loving adults who are able and willing to learn the principles upon which a vital and durable marriage may be fashioned and who, day by day, year by year, work on that process.

Vitally important principles

Most of us gathered tonight are married. Many are nearing the time for that vital undertaking.

You younger men who are old enough to attend this meeting are old enough also to begin to think seriously with us of some vitally important principles in your future.

Let me speak, then, of (1) a temple marriage, as the basis for (2) a happy, eternal union, (3) fashioned on

the solid foundation of gospel covenants, (4) by two honest adults who are learning and growing together, and (5) with the priesthood of God as the authority through which the covenants are administered—the priesthood not as a commission of superiority or domination, but of service, of loving leadership and faithful example in the home, through the Spirit of the Lord.

Temple marriage

Honorable marriage is approved of the Lord. Indeed, the scriptures teach that "marriage is ordained of God" for His children (D&C 49:15), and also "whatsoever God doeth, it shall be for ever" (Ecclesiastes 3:14). His way of everlasting marriage is filled with hope and promise, and is designed to lead to happiness here and to an eternal stewardship like that of God himself.

In the beginning, after the earth was prepared, God brought man and woman together in the Garden, and the first wedding occurred. They were not yet subject to mortal death, and no time limitations were placed upon their marriage. God declared, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24).

When Christ lived on the earth, He quoted this commandment and added, "What therefore God hath joined together, let not man put asunder" (see Matthew 19:4-6). He gave His disciples power to bind in heaven that which is bound on earth. (See Matthew 18:18.) Paul declared that "neither is the man without the woman, neither the woman without the man, in the Lord" (1 Corinthians 11:11).

When the gospel was restored there came a renewed understanding of temples and temple worship. The power to bind and seal on earth and in heaven has again been entrusted to authorized servants of God. Eternal marriage, marriage of highest promise, is again performed for time and for all

eternity by qualified officiators in the holy temples of the Lord.

A happy marriage—forever

But a marriage designed to last forever will be a good marriage, growing and gracious. Sometimes the distinctive elements of temple marriage are thought of as being exclusive in duration and authority. Of course, everyone who comes to the temple to be married understands that the ceremony is performed by God's authority for time and eternity. But the remarkable revealed ceremony at the altar in a temple contemplates *much more* than this. The quality of the relationship thus established is of highest importance. Wonderful promises are sealed upon a man and woman in temple marriage, and the realization of the promised blessings is related directly to their understanding and keeping the solemn commitments they make to each other and the Lord.

Those commitments in a temple are total and permanent—involving the whole person, *as is*, for the whole journey. Neither will remain as he or she is, of course; they will both grow and develop in a multitude of ways. But this marriage ceremony is without condition or reservation, save only the faithfulness of those who make it. On this solid foundation the newly formed family joyfully undertakes to learn how to live happily forever, to build a strong and loving union that will grow more wholesome and more glorious everlastingly. How do we ensure success in such a vital and great undertaking?

Many new and enduring relationships spring into being with marriage—relationships all of which are vital to the happiness of the family.

For her, the words—sacred words—are wife, mother, homemaker, heart of a home; for him, husband, father, protector, provider, leader in his home in the warm spirit of the priesthood.

Together they enter a *partnership*, sharing and learning and growing.

They join their lives as *companions* in the special sense that married people do. Whether in the same room or a world apart, they are married twenty-four hours a day. They care about the whole person, the whole future of each other. With good humor and good disposition and genuine consideration of the needs of the other, they set out to *make* it a happy life. They laugh a lot and cry a little. They are warm and considerate and thoughtful: the note, the telephone call, the kind word, the sensitive response, the excitement of heading home to her, of having him come home.

Married people are *sweethearts*, in a special creative union, blessed with that powerful chemistry that draws two together, sometimes from next door, sometimes from a world away. This divinely designed power must be sustained by other qualities—by respect and loyalty and integrity—to be what it is meant to be. To be able to give oneself fully with confidence and trust, and to fully receive the other joyfully and gratefully—this is a blessing that grows in meaning year by year and forever.

In six sad words, a brokenhearted wife years ago summed up the disintegration of a marriage and the foolishness of believing that the physical union can stand alone—is enough without kindness and consideration and other essential qualities. She said, "We have nothing left to express."

And married people should be *best friends*; no relationship on earth needs friendship as much as marriage.

I have in my possession a letter written by a young widowed immigrant in the early days of the Church. It was written in 1848 in Honeycreek, Missouri, to her husband's mother and sister in England. He had died on the sailing vessel en route, leaving her and the two boys to make their way west with the Saints, heartsick and alone. She wrote the letter that changed my life a little. Maybe it will yours.

She began, "Dear Mother and dear Hannah, your dearly beloved son and my best friend has gone the way of all

the earth. Dearer to me in life than life itself, he's gone. Oh Mother, Mother, what am I to do?"

And then she told of her love for this, her *best friend*, and that she would rear these two boys in the kingdom and in his image and in the admonition of the Lord.

A tear came as I asked myself if that letter could have been written at my house.

Friendship in a marriage is so important. It blows away the chaff and takes the kernel, rejoices in the uniqueness of the other, listens patiently, gives generously, forgives freely. Friendship will motivate one to cross the room one day and say, "I'm sorry; I didn't mean that." It will not pretend perfection nor demand it. It will not insist that both respond exactly the same in every thought and feeling, but it will bring to the union honesty, integrity. There will be repentance and forgiveness in every marriage—every good marriage—and respect and trust.

And all these and other elements we are not able to mention eloquently declare that such a union doesn't just *happen*.

So the need becomes clear for careful, thoughtful preparation, selection, and courtship. No one should be unwise enough to count on an across-the-crowded-room romanticized live-happily-ever-after marriage made without proper thoughtfulness, preparation, and prayer. Marriage is an everyday and every-way relationship in which honesty and character and shared convictions and objectives and views about finances and family and life-style are more important than moonlight and music and an attractive profile.

A culminating covenant

The surest basis for all of this is to be worthily married in the temple. But temple marriage is not an isolated ordinance. It serves both as a culmination of other ordinances and the foundation for family and the eternal future.

Perhaps some of you young men do not know that no one can enter into a temple marriage until he or she has been to the temple previously to receive his or her own blessings. Two who desire an eternal marriage cannot establish that relationship until each has personally made sacred covenants with the Lord. These covenants center in principles that are basic in a truly Christian life and in the foundation of a good marriage and family.

You see, the covenants we make in the temple, like the other sacred ordinances in the kingdom, relate us to and center in the life of the Lord Jesus Christ.

In the temple we make commitments to follow Him in doing God's will and keeping His commandments, in valuing others and in unselfishly serving, in loving God and our fellowmen. Sexual purity and complete fidelity to moral principle are promised, with a sense of self-worth and self-control and whole-souled devotion to the cause of righteousness and truth.

All of this happens through the priesthood, the Holy Priesthood after the Order of the Son of God. (See D&C 107:1-3.) A thoughtful understanding of this should automatically eliminate any false perceptions of superiority or inferiority. Men and women are of equal value before God and must be equally valuable in the eyes of each other. A true devotion to following the example of the Son of God will never permit notions of domination or dictatorship or possession or control. It will never justify unrighteousness or abuse or filth or discourtesy. Christ's way is the way of persuasion, long-suffering, gentleness, meekness, love unfeigned. (See D&C 121:41-44.)

Two mature adults

It is simple to see, isn't it, that the kind of marriage we're talking about doesn't just happen? The foundation is laid in the House of the Lord. The marriage is pronounced by authority of God. And then it is fashioned by two

who are wholesome, prepared emotionally and practically, and who are honest. It requires being *ready* to go to a temple, being mature enough to make promises and keep them and to receive holy promises and qualify for them.

So wherever we are with respect to marriage—years from it, close to it, or deeply committed in it—we must be wise, be faithful to the commandments of God, be true. Marriage is the closest and most intimate relationship one makes in this life, and the most serious and sacred decision. If you haven't been to the Lord's house, get ready, be clean, prepare to come to establish the foundation for a special, happy, eternal marriage.

Circle of affection and appreciation

And the inspiration for all of this is the sweet assurance—deeply rooted in the heart of every decent man who is living as he should with his sweetheart wife, or who has so lived, or who is planning and preparing such a union—that heaven will be heaven for us because we know we will be there with the one we love the best. Parley P. Pratt said after he met the Prophet in Philadelphia that “it was from him that I learned that the wife of my bosom might be secured to me for time and all eternity; and that the refined sympathies and affections which endeared us to each other emanated from the foundation of divine eternal love. It

was from the Prophet that I learned that we might cultivate these affections, and grow and increase in the same to all eternity” (*Autobiography of Parley P. Pratt* [Salt Lake City: Deseret Book Co., 1938], pp. 297–98).

We sat in a room the other night with our five children and their eternal partners, and with their sixteen children. Twenty-eight of us joined in a circle of affection and appreciation. That circle, established with the two of us in a holy house of the Lord only a few short years ago, has expanded miraculously. Our last child was born twenty-four years ago, but the circle continues to expand and grow. God being willing, we may live to see another generation of wonderful children entering the world. We are grateful to know that our family will relate with us eternally, even as we will with those who gave us mortal life, and all of us together will find a loving place ultimately and a continuing relationship under the holy influence of Him whose spirit children we are and of Him whose holy sacrifice brought us the blessings of eternal life. Of this I testify, in the name of Jesus Christ, amen.

President Hinckley

Thank you, Brother Hanks.

We shall now be pleased to hear from Bishop Victor L. Brown, Presiding Bishop of the Church.

Bishop Victor L. Brown

Aaronic Priesthood—a personal ordination

I deeply appreciate the opportunity tonight to address the young men of the Aaronic Priesthood and their leaders. I have a sincere desire to cause each one to enlarge his vision of what the Aaronic Priesthood means and what a great blessing it is to be entrusted with

its power. I think it is very important to recognize that the Lord has entrusted each individual with the responsibility associated with the Aaronic Priesthood. In other words, when I speak of the Aaronic Priesthood, I speak of it as it affects each individual, not just as a large number of boys or men. When one receives the Aaronic Priesthood, he receives it as a personal, private ordina-