

3. See *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith (Salt Lake City: Deseret Book Co., 1938), pp. 348–49, 357, 365.
4. See Abraham 3:24–27.
5. See Jarom 1:2; Alma 24:14; 42:5; Moses 6:62.
6. See Jacob 6:8; Alma 12:25–36; 17:16; 18:39; 22:13–14; 39:18; 42:11, 13.
7. Alma 42:8.
8. See Alma 42:2–5.
9. See 2 Nephi 9:28; Alma 12:4–5; Helaman 2:8; 3 Nephi 1:16; D&C 10:12, 23; Moses 4:3.
10. See *Teachings of the Prophet Joseph Smith*, pp. 181, 297.
11. See *Teachings of the Prophet Joseph Smith*, p. 181.
12. See 2 Nephi 2:18; 28:20.
13. See Alma 39:5; Moroni 9:9.
14. See D&C 130:2; 131:2; 1 Corinthians 11:11; Ephesians 5:31.
15. See Moses 6:8–9.
16. See Moses 3:8.
17. See Moses 6:67.
18. See Moses 3:18.
19. See Moses 3:23–24.
20. D&C 42:22.
21. See Moses 4:7–12.
22. 2 Nephi 2:25.
23. *Cowley and Whitney on Doctrine*, comp. Forace Green (Salt Lake City: Bookcraft, 1963), p. 287.
24. Moses 2:28; see also Genesis 1:28; 9:1.
25. See Galatians 5:22–23; D&C 4:5–6; Alma 7:23–24.
26. See D&C 131:2.
27. See “Our Wives and Our Mothers in the Eternal Plan” (address given in general Relief Society conference, 3 Oct. 1946), in *J. Reuben Clark: Selected Papers on Religion, Education, and Youth*, ed. David H. Yarn, Jr. (Provo: Brigham Young University Press, 1984), p. 62.
28. See Genesis 1:28, note 28c.
29. See D&C 75:28; 1 Timothy 5:8.
30. D&C 107:40–41; see also D&C 84:14–16.
31. D&C 121:41–42; italics added.
32. D&C 121:37.
33. D&C 84:39.
34. D&C 121:37.
35. See *Teachings of the Prophet Joseph Smith*, pp. 308, 367.
36. In *Journal of Discourses*, 22:342; italics added.
37. In Conference Report, Oct. 1942, pp. 7, 11–12.
38. See D&C 107:8–9, 22, 91.
39. See D&C 137:7–9.
40. “Discourse by President Lorenzo Snow,” *Millennial Star*, 31 Aug. 1899, p. 547.

President Monson

Elder Boyd K. Packer of the Council of the Twelve has just addressed us.

Elder F. Enzo Busche of the Seventy will now speak to us, and he will be followed by Elder John H. Groberg, also of the Seventy.

Elder F. Enzo Busche

In the Doctrine and Covenants, section 1, verse 4, we read, “And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.”

This message of warning reminds us that we human beings are spiritual children of a Father in Heaven, who is the author and finisher of all truth, and

that we are lost in this earthly, fallen state unless we allow the Light of Christ, or the Spirit of truth, to become our constant and infinite guide.

The spiritual and the natural man

In the message of the Restoration, we learn that during our mortal life

our agency is tested through the inseparable connection of our spirit with the elements of this earth—"the flesh," or the "natural man" (see D&C 88:15). By this revelation we not only understand the cause of mankind's misery, but we also receive the keys and power that enable us to end this misery once and for all. As our minds are opened through our study of the plan of salvation, each of us comes to see that our life means that the "real me," or the "spiritual child of God," created in innocence and beauty, is engaged in a fight for life or death with the elements of the earth, the "flesh," which in its present unredeemed state is enticed and influenced by the enemy of God.

From the revelations of the Book of Mormon, we know that this enemy fights with all fury and cunningness to make all men miserable like unto himself (see 2 Nephi 2:27). But Jesus Christ, through His light, is searching and finding each individual child of God who is yearning and fighting for righteousness and truth and who is crying for help. Without Christ, this war within us is lost. Without Christ's plan of redemption and His atoning sacrifice, we all would have been lost. We knew that before we came to this earth, and we can sense it again, when through the Light of Christ our minds are quickened with understanding (see D&C 88:11).

Self-honesty is necessary to find truth

The issue is *truth*, my dear brothers and sisters, and the only way to find *truth* is through uncompromising self-education toward self-honesty to see the original "real me," the child of God in its innocence and potential, in contrast to the influence from the other part of me, the "flesh," with its selfish desires and foolishness. Only in that state of pure honesty are we able to see truth in its complete dimension. Honesty may not be everything, but everything is *nothing* without honesty. In its final

state, honesty is a gift of the Spirit through which the true disciples of Christ feel the force to bear testimony of the truth in such a powerful way that it penetrates the very core of our existence.

Honesty that brings us to Christ

One great example of the effect of the preaching of the prophets is recorded in the Book of Mormon. King Benjamin, out of love and concern for the welfare of his people, preaches the truth of the plan of salvation. He does this in such an uncompromising, pure way that the people come to a complete awareness of their "nothingness, and [their] worthless and fallen state" (Mosiah 4:5). This last step of awareness of honesty, where we see ourselves in our sinful, mortal existence, causes the people of King Benjamin to cry aloud with one voice, "O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins" (Mosiah 4:2).

Initiated by the hearing of the word of truth, a disciple of Christ is therefore constantly, even in the midst of all regular activities, striving all day long through silent prayer and contemplation to be in the depth of self-awareness to keep him in the state of meekness and lowliness of heart. It is the prophet Moroni who points out that "because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love" (Moroni 8:26).

With this enlightened understanding of the deadly battlefield inside of us, we are painfully aware that we can ask for and receive the help of the Lord, the God of truth, only under the condition of complete and relentless self-honesty.

This war is a war that has to be fought by all of Heavenly Father's children, whether they know about it or not. But without a keen knowledge of the plan of salvation, and without

the influence of the divine Light of Christ to bring us awareness, we are fighting this war subconsciously, and therefore its battlefronts are not even known to us, and we have no chance to win. Wars in the inner self that are fought subconsciously, with unknown battlefronts, lead to defeats which also hurt us subconsciously. These defeats are reflected in our conscious life as expressions of misery, such as a lack of self-confidence, lack of happiness and joy, lack of faith and testimony, or as overreactions of our subconscious self, which we see then as pride, arrogance, or in other forms of misbehavior—even as acts of cruelty and indecency.

No! There is no salvation without Christ, and Christ cannot be with us unless we pay the price of the constant fight for self-honesty.

Tragedies caused by lack of honesty

One of the great tragedies we see in our lives is that the adversary, through the influences of our "flesh," can cheat us into establishing images of truth or perceptions of truth. Our brain, the great computer where all the facts of life's memories are held together, can also be programmed by the "flesh," with its self-centered ideas, to deceive the spiritual self. Without the constant striving through prayer and contemplation to reach the ends of self-awareness and honesty, our so-called intellect can, therefore, based on look-alike truths, play many games of reason to impress, to get gain, to intimidate, or even to manipulate truth with the vain results of deceit.

Of such, the Apostle Paul wrote:

"For men shall be lovers of their own selves, . . . proud, blasphemers, . . . unholly, . . .

"Having a form of godliness, but denying the power thereof: . . .

"Ever learning, and never able to come to the knowledge of the truth" (2 Timothy 3:2, 5, 7).

Great blessings of self-honesty

All learning leads to nothing unless it is centered on finding the roots of truth, which cannot be received without first becoming honest. In such striving, we suddenly know how to pray. Paul says, "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us" (Romans 8:26).

Enlightened by the Spirit of truth, we will then be able to pray for the increased ability to endure truth and not to be made angry by it (see 2 Nephi 28:28). In the depth of such a prayer, we may finally be led to that lonesome place where we suddenly see ourselves naked in all soberness. Gone are all the little lies of self-defense. We see ourselves in our vanities and false hopes for carnal security. We are shocked to see our many deficiencies, our lack of gratitude for the smallest things. We are now at that sacred place that seemingly only a few have courage to enter, because this is that horrible place of unquenchable pain in fire and burning.

This is that place where true repentance is born. This is that place where the conversion and the rebirth of the soul are happening. This is the place where the prophets were before they were called to serve. This is the place where converts find themselves before they can have the desire to be baptized for the remission of their sins. This is the place where sanctifications and rededications and renewal of covenants are happening. This is the place where suddenly the atonement of Christ is understood and embraced. This is the place where suddenly, when commitments have solemnly been established, the soul begins to "sing the song of redeeming love" and indestructible faith in Christ is born (Alma 5:26). This is the place where we suddenly see the heavens open as we feel the full impact of the love of our Heavenly Father, which fills us with indescribable joy.

With this fulfillment of love in our hearts, we will never be happy anymore just by being ourselves or living our own lives. We will not be satisfied until we have surrendered our lives into the arms of the loving Christ, and until He has become the doer of all our deeds and He has become the speaker of all our words. As He has said, "I am the vine, ye are the branches: He that abid-

eth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

Let us therefore listen, my dear brothers and sisters, to the voice of warning. And let us embrace the Spirit of truth that we may stand blameless through the atonement of our Lord. I say this in the name of Jesus Christ, amen.

Elder John H. Groberg

Faith in Christ underlies all else

The fourth article of faith states, "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

If we think deeply, we realize that the first principle—faith in the Lord Jesus Christ—underlies all else; that is, it takes faith in Christ to repent or be baptized or perform any other ordinances of the gospel. Jesus made saving repentance possible and He made baptism meaningful. If we have faith in Him, we will repent and be baptized. If we do not repent, or refuse to be baptized, or are unwilling to keep His commandments, it is because we do not have sufficient faith in Him. Thus, repentance, baptism, and all other principles and ordinances are not entirely separate but are actually extensions of our faith in Christ. Without faith in Him, we do little of eternal value. With faith in Him, our lives become focused on doing things of eternal value.

It takes deep and abiding faith in Christ to endure faithfully to the end of our mortal lives. Sometimes we pray for the strength to endure yet resist the very things that would give us that strength. Too often we seek the easy

way, forgetting that strength comes from overcoming things that require us to put forth more effort than we normally would be inclined to do. The Apostle Paul said, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). Let me give an example.

A missionary in the South Pacific

Years ago as a young missionary, I was assigned to a group of seventeen small islands in the South Pacific. At that time the only means of travel between islands was by sailboat. Because of misunderstandings and traditions, it was difficult to find people willing to listen to us. However, one day a member told us that if we would be at a certain harbor on a particular island when the sun set the next day, a family would meet us there and listen to the discussions.

What joy that news brought! It was like finding a piece of gold. I was working alone at the time but quickly found four other members who were experienced sailors who agreed to take me to this island the next day.

Early the next morning the five of us started out. There was a nice breeze that moved us swiftly along the coast, through the opening in the reef, and out into the wide expanse of the vast Pacific Ocean.

We made good progress for a few hours, but as the sun climbed higher