

LESSON 6
“I Will Tell You In Your Mind And In Your Heart, By The Holy Ghost”
D&C 6, 8, 9, 11

OVERVIEW:

Understanding how the Holy Ghost communicates with us. Cautions about personal revelation. When revelation is not received or recognized.

Sections 6, 8 and 9 were taught in last week’s lesson. Lesson 5 discussed how to prepare to receive personal revelation. This lesson discusses how to recognize personal revelation.

Revelation can come in many ways. Appearances by the Lord or His messengers, voices from the Lord or His messengers, visions, and dreams. Usually, however, revelation comes as the Holy Ghost communicates thoughts to our minds and feelings in our hearts.

SCRIPTURES:

THE DOCTRINE AND COVENANTS
SECTION 6

Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 32—35. Oliver Cowdery began his labors as scribe in the translation of the Book of Mormon, April 7, 1829. He had already received a divine manifestation of the truth of the Prophet’s testimony respecting the plates on which was engraved the Book of Mormon record. The Prophet inquired of the Lord through the Urim and Thummim and received this response. (“When Oliver was introduced to Joseph, he said, ‘Mr. Smith, I have come for the purpose of writing for you.’ This was not at all unexpected to Joseph, for although he had never seen Mr. Cowdery before, he knew that the Lord was able to perform, and that he had been faithful to fulfill, all his promises” (History of Joseph Smith, 1996, 184). Of these events, the Prophet recorded: “The Lord appeared unto a young man by the name Oliver Cowdery and shewed unto him the plates in a vision and also the truth of the work and what the Lord was about to do through me, his unworthy servant. Therefore he was desirous to come and write for me to translate” (Jessee, Papers of Joseph Smith, 1:10; spelling standardized). Revelations of the Restoration, p. 78)

1—6, Laborers in the Lord’s field gain salvation; 7—13, There is no gift greater than the gift of salvation; 14—27, Witness of truth comes by the power of the Spirit; 28—37, Look unto Christ, and do good continually.

1 A GREAT and ^amarvelous work is about to come forth unto the children of men.

2 Behold, I am God; give heed unto my ^aword, which is quick (to make alive) and powerful, ^bsharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

3 Behold, the ^afield is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day ^blasts, that he may ^ctreasure up for his soul everlasting salvation in the kingdom of God.

4 Yea, whosoever will thrust in his sickle and reap, the same is ^acalled of God.

5 Therefore, if you will ^aask of me you shall receive; if you will knock it shall be opened unto you. (No message appears in scripture more times, in more ways than “Ask, and ye shall receive. Boyd K. Packer, CR, Oct 1991, p. 26)

6 Now, as you have asked, behold, I say unto you, keep my commandments, and ^aseek to bring forth and establish the cause of ^bZion;

7 ^aSeek not for ^briches but for ^cwisdom, and behold, the ^dmysteries of God shall be unfolded unto you, and then shall you be made ^erich. Behold, he that hath ^feternal life is rich.

8 Verily, verily, I say unto you, even as you ^adesire of me so it shall be unto you; and if you desire, you shall be the means of doing much ^bgood in this generation.

9 Say nothing but ^arepentance unto this generation; keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed. (These preceding verses help us get revelation. Righteousness comes before revelation can be received.)

10 Behold thou hast a gift, and blessed art thou because of thy ^agift. Remember it is ^bsacred and cometh from above—

11 And if thou wilt ^ainquire, thou shalt know ^bmysteries which are great and marvelous; therefore thou shalt exercise thy ^cgift, that thou mayest find out mysteries, that thou mayest bring ^dmany to the knowledge of the truth, yea, ^econvince them of the error of their ways.

12 Make not thy gift known unto any save it be those who are of thy faith. Trifle not with ^asacred things. (Oliver Cowdery had been given two gifts. The first was the gift of revelation by which he could obtain a knowledge of the mysteries of the kingdom, and the second was the gift to translate (D&C 6:25-28). In the realm of spiritual things, few men have been so richly favored. Revelations of the Restoration, McConkie, p. 79)

13 If thou wilt do ^agood, yea, and ^bhold out ^cfaithful to the ^dend, thou shalt be saved in the ^ekingdom of God, which is the greatest of all the ^fgifts of God; for there is no gift greater than the gift of ^gsalvation. (The gift of salvation is given to those who have the gift of revelation. The most important revelation we receive is to know that Jesus is the Christ. That testimony only comes through personal revelation.)

14 Verily, verily, I say unto thee, blessed art thou for what thou hast done; for thou hast ^ainquired of me, and behold, as often as thou hast inquired thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time. (Oliver has already been inspired by the Spirit to be where he is now. We may be where we are today because of personal revelation. We are married to our spouse because we received revelation and then followed it.)

15 Behold, thou knowest that thou hast inquired of me and I did enlighten thy ^amind; and now I tell thee these things that thou mayest know that thou hast been ^benlightened by the ^cSpirit of truth;

16 Yea, I tell thee, that thou mayest know that there is none else save God that ^aknowest thy thoughts and the ^bintents of thy ^cheart. (Joseph Smith: After we had received this revelation, Oliver Cowdery stated to me that after he had gone to my father's to board, and after the family had communicated to him concerning my having obtained the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and the Lord manifested to him that they were true, but he had kept the circumstance entirely secret, and had mentioned it to no one; so that after this revelation was given, he knew that the work was true, because no being living knew of the thing alluded to in the revelation, but God and himself. (History of the Church, 1:35))

17 I tell thee these things as a witness unto thee—that the words or the work which thou hast been writing are ^atrue.

18 Therefore be diligent; ^astand by my ^bservant Joseph, faithfully, in whatsoever difficult circumstances he may be for the word's sake.

19 Admonish him in his faults, and also ^areceive admonition of him. ^bBe patient; be sober; be temperate; have patience, faith, hope and charity.

20 Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore ^atreasure up these words in thy heart. Be faithful and ^bdiligent in keeping the commandments of God, and I will encircle thee in the arms of my ^clove.

21 Behold, I am Jesus Christ, the ^aSon of God. I am the same that came unto mine ^bown, and mine own received me not. I am the ^clight which shineth in ^ddarkness, and the darkness comprehendeth it not.

22 Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might ^aknow concerning the truth of these things.

23 Did I not speak ^apeace to your mind concerning the matter? (Those seeking to become conversant in the language of the Spirit, who wish to know when their prayers are being answered and when the Spirit is directing them, must learn to identify the feelings of peace, comfort, and assurance that are characteristic of the spirit of revelation. Each time Oliver had prayed, he had experienced a quiet assurance. Unfamiliar with the nature of such prompting, he had not recognized that those feelings came in response to his prayers. His experience is instructive to all who are in the process of growing up in the things of the Spirit. Revelations of the Restoration, p. 81) What greater ^bwitness can you have than from God? (Peace is the witness that we've received revelation.)

24 And now, behold, you have received a ^awitness; for if I have ^btold you things which no man knoweth have you not received a witness?

25 And, behold, I grant unto you a gift, if you desire of me, to ^atranslate, even as my servant Joseph.

26 Verily, verily, I say unto you, that there are ^arecords which contain much of my gospel, which have been kept back because of the ^bwickedness of the people;

27 And now I command you, that if you have good desires—a desire to lay up ^atreasures for yourself in heaven—then shall you assist in bringing to light, with your gift, those parts of my ^bscriptures which have been hidden because of iniquity.

28 And now, behold, I give unto you, and also unto my servant Joseph, the ^akeys of this gift, which shall bring to light this ministry; and in the mouth of two or three ^bwitnesses shall every word be established. (Oliver did, in fact, translate a small portion of the book.)

29 Verily, verily, I say unto you, if they ^areject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me.

30 And even if they ^ado unto you even as they have done unto me, blessed are ye, for you shall ^bdwell with me in ^cglory.

31 But if they ^areject not my words, which shall be established by the ^btestimony which shall be given, blessed are they, and then shall ye have joy in the fruit of your labors.

32 Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as ^atouching ^bone thing, behold, there will I be in the ^cmidst of them—even so am I in the ^dmidst of you. (Mary Elizabeth Rollins Lightner: (Kirtland, Ohio 1831) Mother and I went over to the Smith house. There were other visitors. The whole Smith family, excepting Joseph, was there. As we stood talking to them, Brother Joseph and Martin Harris came in, with two or three others. When the greetings were over, Brother Joseph looked around very solemnly. It was the first time some of them had ever seen him. He then said, "There are enough here to hold a little meeting." A board was put across two chairs to make seats. Martin Harris sat on a little box at Joseph's feet. They sang and prayed; then Joseph got up to speak. He began very solemnly and very earnestly. All at once his countenance changed and he stood mute. He turned so white he seemed perfectly transparent. Those who looked at him that night said he looked like he had a searchlight within him, in every part of his body. I never saw anything like it on earth. I could not take my eyes away from him. He got so white that anyone who saw him would have thought he was transparent. I remember I thought we could almost see the bones through the flesh of his face. I shall remember it and see it in my mind's eye as long as I remain upon the earth. He stood some moments looking over the congregation, as if to pierce each heart, then said, "Do you know who has been in your midst this night?" One of the Smiths said, "An angel of the Lord." Joseph did not answer. Martin Harris was sitting at the Prophet's feet on a box. He slid to his knees, clasped his arms around the Prophet's knees and said, "I know, it was our Lord and Savior, Jesus Christ." Joseph put his hand on Martin's head and answered, "Martin, God revealed that to you. Brothers and Sisters, the Savior has been in your midst this night. I want you all to remember it. There is a veil over your eyes, for you could not endure to look upon Him. You must be fed with milk and not strong meat. I want you to remember this as if it were the last thing that escaped my lips. He has given you all to me,

and commanded me to seal you up to everlasting life, that where He is there you may be also. And if you are tempted of Satan say, ‘Get thee behind me, Satan, for my salvation is secure.’” Then he knelt and prayed, and such a prayer I never heard before or since. I felt he was talking to the Lord, and the power rested upon us all. (Hyrum L. Andrus and Helen Mae Andrus, comps., *They Knew the Prophet* [Salt Lake City: Bookcraft, 1974], 22-23.))

33 ^aFear not to do ^bgood, my sons, for whatsoever ye ^csow, that shall ye also reap; therefore, if ye sow ^dgood ye shall also reap good for your ^ereward.

34 Therefore, fear not, little ^aflock; do good; let earth and hell combine against you, for if ye are ^bbuilt upon my rock, they cannot prevail.

35 Behold, I do not condemn you; go your ways and ^asin no more; perform with soberness the work which I have commanded you.

36 ^aLook unto me in every ^bthought; ^cdoubt not, fear not.

37 ^aBehold the wounds which pierced my side, and also the prints of the ^bnails in my hands and feet; be faithful, keep my commandments, and ye shall ^cinherit the ^dkingdom of heaven. Amen.

SECTION 8

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 36—37. In the course of the translation of the Book of Mormon, Oliver, who continued to serve as scribe, writing at the Prophet’s dictation, desired to be endowed with the gift of translation. The Lord responded to his supplication by granting this revelation. (It seems probable that Oliver Cowdery desired to translate out of curiosity, and the Lord taught him his place by showing him that translating was not the easy thing he had thought it to be. In a subsequent revelation (Sec. 9), the explanation was made that Oliver’s failure came because he did not continue as he commenced, and the task being a difficult one his faith deserted him. The lesson he learned was very necessary for he was shown that his place was to act as scribe for Joseph Smith and that it was the latter who was called and appointed by command of the Lord to do the translating. There must have been some desire on the part of Oliver Cowdery to be equal with the Prophet and some impatience in having to sit and act as scribe, but when he failed to master the gift of translating he was then willing to accept the will of the Lord. Joseph Fielding Smith, Church History and Modern Revelation, 1:50-51)

1—5, Revelation comes by the power of the Holy Ghost; 6—12, Mysteries of God and the power to translate ancient records come by faith.

1 ^aOLIVER Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a ^bknowledge of whatsoever things you shall ^cask in faith, with an ^dhonest heart, believing that you shall receive a ^eknowledge concerning the engravings of old ^frecords, which are ancient, which contain those parts of my scripture of which has been spoken by the ^gmanifestation of my Spirit.

2 Yea, behold, I will ^atell you in your mind and in your ^bheart, by the ^cHoly Ghost, which shall come upon you and which shall dwell in your heart. (Boyd K. Packer: The Holy Ghost speaks with a voice that you feel more than you hear. It is described as a “still small voice.” And while we speak of “listening” to the whisperings of the Spirit, most often one describes a spiritual prompting by saying, “I had a feeling ...” ...Revelation comes as words we feel more than hear. Nephi told his wayward brothers, who were visited by an angel, “Ye were past feeling, that ye could not feel his words.” The scriptures are full of such expressions as “The veil was taken from our minds, and the eyes of our understanding were opened,” or “I will tell you in your mind and in your heart,” or “I did enlighten thy mind,” or “Speak the thoughts that I shall put into your hearts.” There are hundreds of verses which teach of revelation. President Marion G. Romney, quoting the prophet Enos, said, “While I was thus

struggling in the spirit, behold, the voice of the Lord came into my mind.” Enos then related what the Lord put into his mind. “This,” President Romney said, “is a very common means of revelation. It comes into one’s mind in words and sentences. With this medium of revelation I am personally well acquainted.” We do not seek for spectacular experiences. President Spencer W. Kimball spoke of the many who “have no ear for spiritual messages ... when they come in common dress. ... Expecting the spectacular, one may not be fully alerted to the constant flow of revealed communication.” (“Personal Revelation: The Gift, the Test, and the Promise,” Ensign, Nov. 1994, 60) Visions do happen. Voices are heard from beyond the veil. I know this. But these experiences are exceptional... Most of the revelation that comes to leaders and members of the Church comes by the still, small voice or by a feeling rather than by a vision or a voice that speaks specific words we can hear. I testify to the reality of that kind of revelation, which I have come to know as a familiar, even daily, experience to guide me in the work of the Lord. Dallin H. Oaks, Ensign, May 1997, p. 14.)

3 Now, behold, this is the spirit of revelation; (D&C 85:6 Yea, thus saith the ^astill small voice, which whispereth through and ^bpierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:) behold, this is the spirit by which Moses ^abrought the children of Israel through the Red Sea on dry ground. (Joseph Smith: A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 151.) George Q. Cannon: The same Spirit of revelation that Moses had...has rested upon men that have held the keys of this kingdom, whether it was during President [Brigham] Young's life or at the present time—that same Spirit of revelation rests upon him who holds the presidency as senior apostle in the midst of the people of God. The apostles of this Church have all the authority, they have all the keys, and it is within the preview of their office and calling to have all the Spirit of revelation necessary to lead this people into the presence of the Lamb in the celestial kingdom of our God. . . . (JD, November 1879, 21:264, 268, 270, 271.) (Roy W. Doxey, comp., Latter-day Prophets and the Doctrine and Covenants [Salt Lake City: Deseret Book Co., 1978], 1: 81 - 82.))

4 Therefore this is thy ^agift; apply unto it, and blessed art thou, for it shall ^bdeliver you out of the hands of your ^cenemies, when, if it were not so, they would slay you and bring your soul to destruction.

5 Oh, remember these ^awords, and keep my commandments. Remember, this is your gift.

6 Now this is not all thy ^agift; for you have another gift, which is the gift of Aaron; behold, it has told you many things; (In the Book of Commandments this was called the "rod of nature," which has caused considerable speculation that Oliver Cowdery had some kind of a divining rod by which he could receive revelation. Then comes the supposition that in changing this text to read "the gift of Aaron," Joseph Smith decided he was telling more than he intended. Such conclusions do not seem to represent good doctrine, good history, or a correct appraisal of the Prophet's purpose in making this change. Consider the following: First, there is no record or statement tracing to either Joseph Smith or Oliver Cowdery that so much as hints that Oliver had or used any sort of a rod to receive revelation. Second, the divinely ordained system by which the Book of Mormon was to be translated was the Urim and Thummim. There is no justification for the supposition that Oliver, when granted the privilege of translating, would do so by some other means. Here the Lord said he had been given the "gift of Aaron." True it is that Aaron had a rod which became a serpent when he cast it down before Pharaoh (Exodus 7:10), but he did not use it to receive revelation. Aaron had another gift, the Urim and Thummim, for that purpose (Exodus 28:30; Leviticus 8:6-9). Third, in Doctrine and Covenants 6, Oliver was told that he had a gift by which he could ask and receive and even obtain a knowledge of the mysteries of heaven (D&C 6:3-12). He was also told that he would be given the gift by which he could translate "even as my

servant Joseph" (D&C 6:25). If he was to translate even as Joseph, he would have to translate by the same means used by the Prophet, the Urim and Thummim. Fourth, in this section, Oliver is again told that he would be granted the spirit of revelation, and in addition to that he would be given another gift, the "gift of Aaron," by which he had already learned many things. Certainly the things he had learned included that which is contained in Doctrine and Covenants 6 and 7, both of which were received by the use of the Urim and Thummim. Fifth, it would be difficult to suppose that Joseph was attempting to obscure anything in making the change from "rod of nature" (Book of Commandments) to "gift of Aaron" (1835 Doctrine and Covenants), given that he left intact the promise that Oliver would hold this gift in his hands. We know of no seeric device that Oliver could have held in his hands except the Urim and Thummim. Finally, both Joseph and Oliver had been promised the "keys of this gift" (D&C 6:28). Joseph never used a rod in translation. The gift he used, in common with Oliver, was the Urim and Thummim. Lucy Mack Smith said that Joseph referred to the Urim and Thummim as "a key." It was by this key that "the angel manifested those things to him that were shown him in vision; by which also he could at any time ascertain the approach of danger, either to himself or the record, and for this cause he kept these things constantly about his person" (Smith, History of Joseph Smith, 1996, 145). In yet another instance, Lucy Mack Smith recorded that Joseph told her he had "a key" by which he translated. She said she did not know what he meant, but he placed the "article in [her] hands and, examining it with no covering but a silk handkerchief, found that it consisted of two smooth three- cornered diamonds set in glass, and the glasses were set in silver bows connected with each other in much the same way that old-fashioned spectacles are made" (Smith, History of Joseph Smith, 1996, 139). We conclude, therefore, that the gift promised to Oliver Cowdery could be nothing other than the Urim and Thummim and that Joseph's purpose in making this change was to clarify rather than conceal its meaning. This change assumes that the reader will know that the gift given the high priest in ancient times was the Urim and Thummim, but then the whole story of the Restoration assumes knowledge of the ancient order of things. It may be that the Urim and Thummim were referred to as a rod because they were connected by a rod to the breastplate Joseph received with the plates. The Prophet's brother William described the means by which the Urim and Thummim were attached to the breastplate, saying "A pocket was prepared in the breastplate on the left side, immediately over the heart. When not in use the Urim and Thummim was placed in the pocket, the rod being of just the right length to allow it to be deposited. This instrument could, however, be detached from the breastplate when away from home, but Joseph always used it in connection with the breastplate when translating, as it permitted him to have both hands free to touch the plates" (Smith, Rod of Iron 1, 3 [February 1924]: 7). See commentary on Doctrine and Covenants 10:1. As to "nature" in the phrase "rod of nature," the dictionary of Joseph Smith's day defined nature as comprehending "the works of God" (Webster, Dictionary, 1828). Revelations of the Restoration, p. 86-88)

7 Behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you.

8 Therefore, ^adoubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the ^bwork of God.

9 And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.

10 Remember that without ^afaith you can do nothing; therefore ask in faith. Trifle not with these things; do not ^bask for that which you ought not.

11 Ask that you may know the mysteries of God, and that you may ^atranslate and receive knowledge from all those ancient records which have been hid up, that are ^bsacred; and according to your faith shall it be done unto you.

12 Behold, it is I that have spoken it; and I am the same that spake unto you from the beginning. Amen.

SECTION 9

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Harmony, Pennsylvania, April 1829. HC 1: 37—38. Oliver is admonished to be patient, and is urged to be content to write, for the time being, at the dictation of the translator, rather than to attempt to translate. (The lessons growing out of Oliver Cowdery's experience are of immense value to all who seek answer to prayers. For that purpose, section 9 should be thoughtfully studied. It is the most authoritative and instructive source we have— particularly when studied in concert with the previous three revelations—in helping us to understand how the Book of Mormon was translated. Revelations of the Restoration, p. 88)

1—6, Other ancient records are yet to be translated; 7—14, The Book of Mormon is translated by study and by spiritual confirmation.

1 BEHOLD, I say unto you, my son, that because you did not ^atranslate according to that which you desired of me, and did commence again to ^bwrite for my servant, Joseph Smith, Jun., even so I would that ye should continue until you have finished this record, which I have entrusted unto him.

2 And then, behold, ^aother ^brecords have I, that I will give unto you power that you may assist to ^ctranslate. (God is going to use Oliver in the way He wants to. He will do the same for us.)

3 Be patient, my son, for it is ^awisdom in me, and it is not expedient that you should translate at this present time.

4 Behold, the work which you are called to do is to ^awrite for my servant Joseph. (Why was Oliver unable to translate? Because he lacked the faith to do so.)

5 And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you.

6 Do not ^amurmur, my son, for it is wisdom in me (Countless souls seeking to understand the principles upon which the truths of heaven are dispensed will find helpful instruction in Oliver Cowdery's efforts to translate. Here we learn that answers come to those who have prepared themselves to receive them. It is not enough for us to simply ask. Study, thought, pondering, and prayerful searching are very much a part of the revelatory process. In the earlier revelation (D&C 8:2), Oliver was told that the process of revelation would include the use of both his mind and his heart. Surely, what we can do we must do. We do not ask for our daily bread with the idea in mind that angels will be sent to prepare our soil, plant the seeds, nurture the plants, and then do the work of the harvest. Faith is not a substitute for indolence. So it is that in seeking an answer we study the matter, make the best possible conclusion, and then take it to the Lord for confirmation or for redirection. In like manner, when we are called to serve in the Church, we do not shift the responsibility of receiving necessary revelation for our callings to those who preside over us. Spiritually, we are to stand on our own feet. As appropriate, we may seek counsel from others and their confirmation of the course we feel impressed to follow, but we do not properly shift the burden of our office back to them. Revelations of the Restoration, p. 89) that I have dealt with you after this manner.

7 Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

8 But, behold, I say unto you, that you must ^astudy it out in your ^bmind; then you must ^cask me if it be right, and if it is right I will cause that your ^dbosom shall ^eburn within you; therefore, you shall ^ffeel that it is right. (These feelings may apply to some but not for others. Dallin H. Oaks: This [burning in the bosom] may be one of the most important and misunderstood teachings in all the Doctrine and Covenants. The teachings of the Spirit often come as feelings. That fact is of the utmost importance, yet some misunderstand what it means. I have met persons who told me they have never had a witness from the Holy Ghost because they have never felt their bosom “burn within” them. What does a “burning in the bosom” mean? Does it need to be a feeling of caloric heat, like the burning produced by

combustion? If that is the meaning, I have never had a burning in the bosom. Surely, the word burning in this scripture signifies a feeling of comfort and serenity. That is the witness many receive. That is the way revelation works. Truly, the still, small voice is just that, “still” and “small.” “The language of peace, as spoken by the Lord, embraces a sense of quiet confidence, comfort, and warmth. It is gentle and calm, amiable and sweet; it is temperate and kind; it is orderly and identified by happiness, joy, and feelings of love” (Joseph Fielding McConkie and Robert L. Millet, *The Holy Ghost* [1989], 14).” (“Teaching and Learning by the Spirit,” *Ensign*, Mar. 1997, 13) Boyd K. Packer: This burning in the bosom is not purely a physical sensation. It is more like a warm light shining within your being. Describing the promptings from the Holy Ghost to one who has not had them is very difficult. (“Personal Revelation: The Gift, the Test, and the Promise,” *Ensign*, Nov. 1994, 60))

9 But if it be not right you shall have no such feelings, but you shall have a ^astupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is ^bsacred save it be given you from me. (In describing the nature of this feeling, Elder S. Dilworth Young said: "If I am to receive revelation from the Lord, I must be in harmony with him by keeping his commandments. Then as needed, according to his wisdom, his word will come into my mind through my thoughts, accompanied by a feeling in the region of my bosom. *It is a feeling which cannot be described*, but the nearest word we have is 'burn' or 'burning.' Accompanying this always is a feeling of peace, a further witness that what one heard is right." (S. Dilworth Young, *Ensign*, May 1976, p. 23; italics added. A similar privilege is given to any member of the Church who seeks knowledge in the spirit of prayer and faith. The Lord will cause the feeling of security and truth to take hold of the individual and burn within the bosom and there will be an overwhelming feeling that the thing is right. Missionaries have felt the manifestation of this gift while laboring in the field; when searching the scriptures; when speaking before congregations on the streets and in public gatherings. When you have been listening to some inspired speaker who has presented a new thought to you, have you not felt that burning within and the satisfaction in your heart that this new thought is true? On the other hand, have you experienced the feeling of stupor, gloom, or uneasiness, when some thought has been presented which was in conflict with the revealed word of the Lord, and you have felt by this manifestation of the Spirit that what was said is not true? It is a great gift which all may receive, to have this spirit of discernment, or revelation, for it is the spirit of revelation. Joseph Fielding Smith, *Church History and Modern Revelation*, 1:51)

10 Now, if you had known this you could have ^atranslated; nevertheless, it is not expedient that you should translate now.

11 Behold, it was expedient when you commenced; but you ^afeared, and the time is past, and it is not expedient now;

12 For, do you not behold that I have ^agiven unto my servant ^bJoseph sufficient strength, whereby it is made up? And neither of you have I condemned.

13 Do this thing which I have commanded you, and you shall ^aprosper. Be faithful, and yield to no ^btemptation.

14 Stand fast in the ^awork wherewith I have ^bcalled you, and a hair of your head shall not be lost, and you shall be ^clifted up at the last day. Amen.

SECTION 11

Revelation given through Joseph Smith the Prophet to his brother Hyrum Smith, at Harmony, Pennsylvania, May 1829. HC 1: 39—46. This revelation was received through the Urim and Thummim in answer to Joseph's supplication and inquiry. "History of the Church" suggests that this revelation was received after the restoration of the Aaronic Priesthood. (Since Hyrum's visit followed the return of his younger brother Samuel to Manchester, New York, Section 11 must have received at least several days after Samuel's baptism in Harmony on the 25th – this estimate allows time for Samuel's return to New York and Hyrum's subsequent journey to Harmony. This revelation to Hyrum should therefore be

dated to the last few days in May 1829. It is further apparent that D&C 13, which describes the restoration of the Aaronic Priesthood on 15 May, should logically precede section 11, since Oliver exercised his Aaronic Priesthood to baptize Samuel on 25 May, several days after section 11 was received. A Commentary on the Doctrine and Covenants, 1:81)

1—6, Laborers in the vineyard will gain salvation; 7—14, Seek wisdom, cry repentance, trust in the Spirit; 15—22, Keep the commandments and study the Lord's word; 23—27, Deny not the spirit of revelation and of prophecy; 28—30, Those who receive Christ become the sons of God.

1 A GREAT and ^amarvelous work is about to come forth among the children of men.

2 Behold, I am God; give ^aheed to my ^bword, which is quick and ^cpowerful, ^dsharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give ^eheed unto my word.

3 Behold, the field is ^awhite already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his ^bmight, and reap while the day lasts, that he may ^ctreasure up for his soul ^deverlasting salvation in the kingdom of God.

4 Yea, whosoever will thrust in his sickle and ^areap, the same is ^bcalled of God.

5 Therefore, if you will ask of me you shall receive; if you will ^aknock it shall be opened unto you.

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of ^aZion.

7 Seek not for ^ariches but for ^bwisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made ^crich. Behold, he that hath eternal life is rich.

8 Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation.

9 ^aSay nothing but ^brepentance unto this generation. Keep my commandments, and assist to bring forth my ^cwork, ^daccording to my commandments, and you shall be blessed.

10 Behold, thou hast a ^agift, (The gift of the Holy Ghost. It was actually received on 6 April 1830 on the day the Church was organized.) or thou shalt have a gift if thou wilt desire of me in faith, with an ^bhonest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;

11 For, behold, it is I that speak; behold, I am the ^alight which shineth in darkness, and by my ^bpower I give these words unto thee.

12 And now, verily, verily, I say unto thee, put your ^atrust in that ^bSpirit which ^cleadeth to do ^dgood—yea, to do ^ejustly, to walk ^fhumbly, to ^gjudge righteously; and this is my Spirit. (Lorenzo Snow: There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the Spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them, even in the simplest of matters, what they shall do, by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives. . . . The spirit is in every man and every woman so that they need not walk in the darkness at all, and it is not always necessary for them to come to the President of the Church, or to the Twelve, or to the Elders of Israel, to get counsel; they have it within them, there is a friend that knows just exactly what to say to them. From the time we receive the Gospel, go down into the waters of baptism, and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is a grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark. [Sec. 88:66-68.] (CR, April 1899, p. 52.))

13 Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall ^aenlighten your ^bmind, which shall fill your soul with ^cjoy;

14 And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are

pertaining unto things of ^arighteousness, in faith believing in me that you shall receive. (When... inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear... Anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, 4:285)

15 Behold, I command you that you need not suppose that you are ^acalled to ^bpreach ^cuntil you are called.

16 Wait a little longer, until you shall have my word, my ^arock, my ^bchurch, and my gospel, that you may know of a surety my doctrine.

17 And then, behold, according to your desires, yea, even according to your ^afaith shall it be done unto you.

18 Keep my commandments; hold your peace; appeal unto my Spirit;

19 Yea, ^acleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the ^btranslation of my work; be patient until you shall accomplish it.

20 Behold, this is your work, to ^akeep my commandments, yea, with all your might, ^bmind and strength.

21 Seek not to ^adeclare my word, but first seek to ^bobtain my ^cword, and then shall your tongue be loosed; then, if you desire, you shall have my ^dSpirit and my word, yea, the power of God unto the ^econvincing of men.

22 But now hold your ^apeace; study my word which ^bhath gone forth among the children of men (the Bible), and also ^cstudy my word which shall come forth among the children of men (the Book of Mormon), or that which is ^dnow translating, yea, until you have obtained all which I shall ^egrant unto the children of men in this generation, and then shall all things be added thereto. (Bruce R. McConkie: Those who preach by the power of the Holy Ghost use the scriptures as their basic source of knowledge and doctrine. They begin with what the Lord has before revealed to other inspired men. But it is the practice of the Lord to give added knowledge to those upon whose hearts the true meanings and intents of the scriptures have been impressed. Many great doctrinal revelations come to those who preach from the scriptures. When they are in tune with the Infinite, the Lord lets them know, first, the full and complete meaning of the scriptures they are expounding, and then he oftentimes expands their views so that new truths flood in upon them, and they learn added things that those who do not follow such a course can never know. Hence, as to "preaching the word," the Lord commands his servants to go forth "saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith." (D&C 52:9.) In a living, growing, divine church, new truths will come from time to time and old truths will be applied with new vigor to new situations, all under the guidance of the Holy Spirit of God. Promised Messiah, 515-16)

23 Behold thou art ^aHyrum, my son; ^bseek the kingdom of God, and all things shall be added according to that which is just.

24 ^aBuild upon my ^brock, which is my ^cgospel;

25 Deny not the spirit of ^arevelation, nor the spirit of ^bprophecy, for wo unto him that ^cdenieth these things; (Joseph Fielding Smith: He [Hyrum Smith] was not to deny the Spirit of Revelation. This is good counsel for all of us today. There are some members of the Church who seemingly complain because the Lord is not giving revelations to be placed in the Doctrine and Covenants as in the beginning, and they ask why revelation has ceased in the Church. Usually it is the case that these critics are not faithfully keeping the commandments the Lord has already given and their eyes are blind to the fact that revelation and the guidance of the Lord is being meted out to the Church constantly. No one with the spirit of discernment can fail to see that the hand of the Lord has guided this people from the beginning and this guidance is manifest today as in other times to all who are humble and have a contrite spirit. (See Jacob 4:8.) The great commandment to us all is to seek first the kingdom of God. If we would pay heed to this commandment there could come peace to the Church today as it came to Enoch and his city. [Moses

7:18-21.] If we are not seeking his kingdom first of all, then we are worthy of condemnation and retarding our progress towards the Kingdom of God. (CHMR, 1947, p.53.))

26 Therefore, ^atreasure up in your ^bheart until the time which is in my wisdom that you shall go forth.

27 Behold, I speak unto ^aall who have good desires, and have thrust in their sickle to reap.

28 Behold, I am Jesus Christ, the ^aSon of God. I am the life and the ^blight of the world.

29 I am the same who came unto mine own and mine own ^areceived me not;

30 But verily, verily, I say unto you, that as many as receive me, to them will I give ^apower to become the ^bsons of God, even to them that ^cbelieve on my name. Amen.

D&C 98:12 For he will ^agive unto the faithful line upon line, precept upon precept; and I will ^btry you and prove you herewith. (Elder Richard G. Scott: When we seek inspiration to help make decisions, the Lord gives gentle promptings. These require us to think, to exercise faith, to work, to struggle at times, and to act. Seldom does the whole answer to a decisively important matter of complex problem come all at once. More often, it comes a piece at a time, without the end in sight. CR, Oct 1989, p. 40)

D&C 109:44 But thy word must be fulfilled. Help thy servants to say, with thy ^agrace assisting them: Thy will be done, O Lord, and not ours.

D&C 88:68 Therefore, ^asanctify yourselves that your ^bminds become ^csingle to God, and the days will come that you shall ^dsee him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (The Lord will speak to us through the Spirit in how own time and in his own way. Many people do not understand this principle. They believe that when they are ready and when it suits their convenience, they can call upon the Lord and he will immediately respond, even in the precise way they have prescribed. Revelation does not come that way... The principle stated in D&C 88:68 applies to every communication from our Heavenly Father....We cannot force spiritual things. Dallin H. Oaks, Ensign, May 1997, p. 10-11)

D&C 28:2, 6-7: 2 But, behold, verily, verily, I say unto thee, ^ano one shall be appointed to receive commandments and ^brevelations in this church excepting my servant ^cJoseph Smith, Jun., for he receiveth them even as ^dMoses. 6 And thou shalt not command him who is at thy head, and at the head of the church; 7 For I have given him the ^akeys of the ^bmysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead. (It is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority higher than themselves. Joseph Smith, TPJS, p. 21)

D&C 43:2-4: 2 For behold, verily, verily, I say unto you, that ye have received a commandment for a ^alaw unto my church, through him whom I have appointed unto you to receive commandments and ^brevelations from my hand. 3 And this ye shall know assuredly—that there is ^anone other appointed unto you to receive ^bcommandments and revelations until he be taken, if he ^cabide in me. 4 But verily, verily, I say unto you, that ^anone else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead.

D&C 50: 23-24: 23 And that which doth not ^aedify is not of God, and is ^bdarkness. 24 That which is of God is ^alight; and he that ^breceiveth ^clight, and ^dcontinueth in God, receiveth more ^elight; and that light groweth brighter and brighter until the perfect day.

(What if we don't get revelation or don't recognize it? How are we to proceed? Boyd K. Packer:

Sometimes you may struggle with a problem and not get an answer. What could be wrong? It may be that you are not doing anything wrong. It may be that you have not done the right things long enough.

Remember, you cannot force spiritual things. Sometimes we are confused simply because we won't take no for an answer. On several occasions when a member has insisted that something be done his way, I have remembered that great lesson from Church history. I have said to myself in my mind: *All right, Joseph, give the manuscript to Martin Harris. Do it your own way and see where you get. Then when you're confounded and confused, come back and we'll get you set on the course that you might have taken earlier if you had been submissive and responsive.* Someone wrote: With thoughtless and impatient hands We tangle up the plans The Lord hath wrought. And when we cry in pain, He saith, "Be quiet, man, while I untie the knot." (Anonymous.) Put difficult questions in the back of your minds and go about your lives. Ponder and pray quietly and persistently about them. The answer may not come as a lightning bolt. It may come as a little inspiration here and a little there, "line upon line, precept upon precept." (D&C 98:12.) Some answers will come from reading the scriptures, some from hearing speakers. And, occasionally, when it is important, some will come by very direct and powerful inspiration. The promptings will be clear and unmistakable. CR, Oct 1979, p. 29-30)

(Caution about revelation for marriage: I would caution you that you cannot receive a one-sided revelation from God in regards to an eternal marriage. Only as both parties feel the same way can you have the assurance that it is from the Lord. Those who try to force another's free will into their supposed-revelation mold are doing a great disservice to themselves and to their friends. John H. Groberg, New Era, Jan 1987, p. 37-38)

Elder Bruce R. McConkie, September 29, 1964

Seek the Spirit

AN ADDRESS GIVEN TO THE BRIGHAM YOUNG UNIVERSITY STUDENTBODY by ELDER BRUCE R. McCONKIE

Member of the First Council of Seventy Church of Jesus Christ of Latter-day Saints

President Crockett and fellow students: I am honored and pleased with this privilege of meeting and worshiping with you in your devotional service. I think there are more people assembled here than attend a session of the General Conference of the Church. It is marvelous to have the youth of Zion by the thousands and thousands come to this school to seek learning and salvation in an atmosphere of spirituality.

This morning, if I might be guided by the Spirit, I would like to suggest to you a slogan which, in my judgment, is one which will guide and direct and control and influence in all the affairs of our lives, in all things both temporal and spiritual.

In the Southern Australian Mission we thought we would choose a slogan that would guide and direct in our missionary affairs, and then in all else. We knew that when the Nephite disciples, the twelve, had prayed for that which they most desired, the record said they most desired that they might have the Holy Ghost. (See. 3 Ne. 19:9.) So we sought to make their goal our goal, and we chose the slogan, "Seek the Spirit."

Now we knew that Joseph Smith had said: "The Holy Ghost is a Revelator, and any man who has received the Holy Ghost has received revelation." So we thought if we could attune our souls sufficiently to the infinite, to be able to have in our lives the full exercise of the gift that had been given us in connection with baptism, that we would be guided aright in all things.

I suggest this as the goal which all men in this world should follow-Seek the Spirit: desire above all things in this life to be guided by the Holy Ghost.

In the early days of this dispensation, when the Prophet was translating the Book of Mormon, with Oliver Cowdery acting as scribe, Brother Cowdery also desired to have the privilege to translate. So the Prophet importuned the Lord, pleaded with him to know if this might be, and received a revelation directed to Brother Cowdery, which said:

. . . assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive . . .(D&C 8:1.)

Then the Lord gave this general instruction:

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; . . .(D&C 8:2-3.)

The Lord gave a caution. He said:

. . . without faith you can do nothing; . . .(D&C 8:10.)

Then Brother Cowdery attempted to translate. (This, I think, is the only really authentic information we have as to how the Book of Mormon was translated.) In his attempt he failed. In a second revelation the Lord told him why. He said:

But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; . . . (D&C 9:8-9.)

This was given with reference to translating the Book of Mormon.

But it is also a pattern or a sample of how we can govern and regulate and control in all of our personal affairs and in all the affairs of the Church or whatever enterprise we are engaged in. The Lord expects us to do everything that we can-all that in our power lies. We are to study and struggle and work and labor; we are to grapple with our problems and determine as best we can how to solve them, and then take the conclusions that we reach and present them to him; and if they are correct, and if the wise course has been chosen, then our bosoms will burn within us and we will know what we ought to do.

You can think of any pursuit in which you are engaged. You can think, for instance, of the most important thing that you will ever do in this life-which is to choose the right husband or the right wife and marry him or her by the right authority in the right place.

Now having determined that you are to pursue a proper course there, then you would be expected to evaluate, to study, to analyze, to consider the social and economic and cultural and personality factors,

and all else that is involved, and above all of them the spiritual considerations. Then having reached, according to your best judgment, the conclusion that you should reach, your obligation is to take it up with the Lord and rely entirely upon him. If your bosom burns within you and you get the assurance and the prompting that comes into your heart by the power of the Holy Ghost, you will know that the course which you have chosen is correct and right. And if you do not get that witness and that assurance, then if you are wise, you will continue your search and make other arrangements where an eternal companion is concerned.

We believe not only that the President of the Church, or the Council of the Twelve, or the leading brethren, are entitled to inspiration and revelation from the Lord, but every member of the Church is entitled to the promptings of the Spirit. We receive the gift of the Holy Ghost at baptism. Legal administrators place their hands upon our heads and say, "Receive the Holy Ghost." This gives us the right to the constant companionship of that member of the Godhead, based on faithfulness, in consequence of which we are entitled and qualified, if we will, to receive personal revelation.

Now for instance, this great fieldhouse in which we are assembled is full of revelation at this moment. All the revelations of eternity are here, but you and I who have assembled in the devotional are probably not receiving them. This fieldhouse is full of the visions of eternity, and yet we are not viewing visions at this moment, but we could.

Now analogously, this great fieldhouse is full of great symphonies. There are symphonies played here, and our ears are not hearing them. There are sermons that are being preached, but we do not hear them. Yet if we had the means and the ability, we could tune in and hear the symphonies and see the visions.

One day in Hobart, in Tasmania, I said to my missionaries, "We will hold our meeting on the top of Mount Wellington"-a tremendous mountain that overlooks the city and the bay. They did not realize I was serious at first, but after I told them that all great men, Moses, the brother of Jared, Nephi, and so on, climbed mountains; they consented. So while it was scarce dawn we assembled at the foot of the mountain and spent a good many weary hours climbing to the top.

On the top we found some television relay stations. Since we were there, we gained permission to be shown through. There was a very bright young man who, using language that we did not understand, but speaking with a tone of authority, explained in detail the things, that were involved in relaying television broadcasts. I was totally unable to comprehend or understand what was involved, but I knew that the thing did take place.

That night, down in the valley again-two of my young sons were with me-we stayed in a room where there was a television set. They tuned the wave band of that set to the broadcast that came from the top of the mountain. We saw in the room projected before us, in effect, the visions of eternity.

The same thing applies in radio. If we had a radio here today and tuned it to the proper wave band, we would hear the symphonies that are being broadcast into this building. Or if we looked on television we would see in effect the visions that are coming forth in a similar way.

Now in the same sense, if at any time we manage to tune our souls to the eternal wave band upon which the Holy Ghost is broadcasting, since he is a Revelator, we could receive the revelations of the Spirit. If we could attune our souls to the band on which he is sending forth the visions of eternity, we could see what the Prophet saw in D&C 76, or anything else that it was expedient for us to see. It would all happen by compliance with law, by conformity to the eternal principles that God has ordained.

Now I am not able to explain how this takes place. I know that the laws exist; and like the young man who explained the television broadcast without really knowing how the pictures go through space, I also can state, as one having authority, that these things do take place in the spiritual realm, and that it is possible to receive revelation and direction and guidance in our personal affairs.

This, I think, is the sort of thing that we ought to desire above all else. If we are spiritually inclined, I think that we want to know what the Lord would have us do—we would like to have the direction that would enable us to govern and control properly in all the affairs of our lives

Once there was a professor, His name was Lehi. He taught some advanced courses in religion and in theology. He had some rather inept pupils who did not comprehend what it was all about. Two of these pupils came to a student who was getting the message from his teacher. They said, "Behold, we cannot understand the words which our father hath spoken concerning such-and-such and such-and-such." This pupil who understood and knew said, "Have ye inquired of the Lord?" They said to him, "We have not; for the Lord maketh no such thing known unto us." (See 1 Ne. 15:7-9.)

Then he chastened them, instructed them in how to learn what was involved in the teachings of their father, and gave them this instruction from the Lord:

. . . the Lord hath said—If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you. (1 Ne. 15:11.)

That, again, is a sample and an illustration of how we gain spiritual knowledge. The great Prophet Alma had been citing the prophets of old and had been testifying of certain things concerning Christ and salvation. He said:

. . . Do ye not suppose that I know of these things myself? [that is, in addition to the witness that he had called forth from the prophets of old] . . .

Behold, I say unto you, they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me. (Alma 5:45-46.)

Now I will read you one more. This is something that is addressed, not alone to the Prophet of God, not alone to the Council of the Twelve, but to all people in the Church. I think this is the clearest and best expression that we have in the revelations as to what our potential is as a people who have the gift and companionship of the Holy Ghost, or who should have it:

For thus saith the Lord—I the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

Great shall be their reward and eternal shall be their glory.

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will-yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man. (D&C 76:5-10.)

Personal revelation-inspiration from the Holy Ghost: "I will tell you in your heart and in your mind by the power of the Holy Ghost which shall come upon you." (See D&C 8:2.) Our aim and our goal, I think, is to do what God wants us to do. It is to be in harmony with him and his will.

He has ordained the perfect system whereby we can attain this goal of being one with him. It is by seeking and gaining his Spirit. It is by obeying the laws and conditions he has given. We must seek and serve him and put first in our lives the things of his kingdom.

If you want a slogan that tells you how to get the Spirit of God, based on these passages that I have just read, I think that slogan would be, "Fast, Pray, and Obey." Any time we learn to abide the law that enables us to tune our souls to the broadcast that the Almighty is sending forth, we will get personal direction.

I suppose the overwhelming majority of us here have testimonies of the divinity of the work. A testimony, by definition and in its nature, requires us to receive personal revelation from the Spirit. If we know only from an academic or an intellectual standpoint that this is God's kingdom and his gospel, then in the real sense of the word we do not have a testimony.

We have a testimony when we have managed to attune our souls to God so that the Holy Spirit speaks to the spirit that is within us. We must hear the still, small voice. When that witness is given, then we know of ourselves that the work is true, and on appropriate occasions we stand up and bear that record to the world. All the missionaries who succeed, do so because they are testifying missionaries. They bear witness to what they of themselves know of the divinity of the work. We have a little formula that we follow in order to gain a testimony: We desire in our hearts to know if the work is true; we study the principles that are involved; we practice them in our lives; and we pray to God and ask him to reveal the truth to us, on the same basis that the Prophet used when he read in the book of James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. [Then is added this phrase:]

But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed. (James 1:5-6.)

Well, now, if anyone has a testimony, that means that he has managed to that extent to get in tune with the revelations of the Spirit, and consequently he has received knowledge from a Divine Source of the truth and divinity of the work. If you can get in tune with the Lord and have a testimony of the divinity of this work, then you can comply and conform with the same law that entitles you and enables you to get inspiration and knowledge in other fields; you can learn what you ought to do in your Church affairs, in your school affairs, and in your personal affairs. You can learn whom you should marry, what job you

should take, whom you should associate with, and where you should go, whether you should accept a call to missionary service, or whatever it may be. The Lord has a personal interest in you and in your affairs.

There is nothing in all this world as important as a human soul. A human soul is beyond price, beyond worth. Everything that is involved in time and in eternity, in creation, and in all else, is the Lord's business and his affair-all ordered and all designed to enable us to save our souls. The only way that a soul can be saved is to live right and follow the promptings of the Spirit.

The Holy Ghost is a Revelator. The Holy Ghost is also a sanctifier, and those who gain the revelation from the Spirit that they are entitled to, and walk in the light of that revelation, in due course find that their souls are sanctified. This process of sanctification involves washing evil and iniquity out and replacing it with righteousness. All this taken together constitutes the system of working out our salvation. I suggest that the slogan which directs and guides in all of this and in all of our affairs might well be, "Seek the Spirit." "Seek the Spirit." That we may do so and obtain is my prayer, in the name of Jesus Christ. Amen.