

LESSON 15

“Seek Ye Earnestly the Best Gifts”

D&C 46; Articles of Faith 1:7; Our Heritage, page 42-43, 47-47, 63

OVERVIEW:

All faithful members of the Church can receive gifts of the Spirit. God gives gifts of the Spirit for the benefit of His children. We should seek and cultivate gifts of the Spirit.

The fact that the gifts of the Spirit are mentioned in three sets of scriptures indicates how important they are to us.

(Bruce R. McConkie: From the writings of Paul (1 Cor. 12; 13; 14), and of Moroni (Moro. 10), (see below for these other scriptures) and from the revelations received by Joseph Smith (D. & C. 46), we gain a clear knowledge of spiritual gifts and how they operate. Among others, we find the following gifts named either in these three places or elsewhere in the scriptures: the gift of knowing by revelation "that Jesus Christ is the Son of God, and that he was crucified for the sins of the world" (D. & C. 46:13), and also the gift of believing the testimony of those who have gained this revelation; the gifts of testimony, of knowing that the Book of Mormon is true, and of receiving revelations; the gifts of judgment, knowledge, and wisdom; of teaching, exhortation, and preaching; of teaching the word of wisdom and the word of knowledge; of declaring the gospel and of ministry; the gift of faith, including power both to heal and to be healed; the gifts of healing, working of miracles, and prophesy; the viewing of visions, beholding of angels and ministering spirits, and the discerning of spirits; speaking with tongues, the interpretation of tongues, the interpretation of languages, and the gift of translation; the differences of administration in the Church and the diversities of operation of the Spirit; the gift of seership, "and a gift which is greater can no man have." (Mosiah 8:16; Alma 9:21; D. & C. 5:4; 43:3-4; Rom. 12:6-8.) And these are by no means all of the gifts. In the fullest sense, they are infinite in number and endless in their manifestations. Mormon Doctrine, p. 314)

(Marvin J. Ashton: Let us review some of these less-conspicuous gifts: the gift of asking; the gift of listening; the gift of hearing and using a still, small voice; the gift of being able to weep; the gift of avoiding contention; the gift of being agreeable; the gift of avoiding vain repetition; the gift of seeking that which is righteous; the gift of not passing judgment; the gift of looking to God for guidance; the gift of being a disciple; the gift of caring for others; the gift of being able to ponder; the gift of offering prayer; the gift of bearing a mighty testimony; and the gift of receiving the Holy Ghost. We must remember that to every man is given a gift by the Spirit of God. It is our right and responsibility to accept our gifts and to share them. God's gifts and powers are available to all of us. Ensign, Nov, 1987.)

SCRIPTURES:

THE DOCTRINE AND COVENANTS SECTION 46

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 8, 1831. HC 1: 163—165. In this early time of the Church, (the Church is not quite a year old at this time.) there had not yet developed a unified pattern for the conducting of Church services. However, a custom of admitting only members and earnest investigators to the sacrament meetings and other assemblies of the Church had become somewhat general. This revelation expresses the will of the Lord relative to governing and conducting meetings. (This revelation was given through the Prophet Joseph at Kirtland, Ohio, 8 March 1831. It addresses two matters of considerable importance to the infant Church. First, the matter of who, if any, should be excluded from meetings. Second, the discerning of spirits so that the

Saints might avoid the host of spiritual counterfeits common in the world. Its doctrinal significance, however, reaches far beyond these two issues in that it restores to the earth the doctrine of spiritual gifts. Revelations of the Restoration, p. 360)

1—2, Elders are to conduct meetings as guided by the Holy Spirit; 3—6, Truth seekers should not be excluded from sacramental services; 7—12, Ask of God and seek the gifts of the Spirit; 13—26, An enumeration of some of these gifts; 27—33, Church leaders are given power to discern the gifts of the Spirit.

1 HEARKEN, O ye people of my church; for verily I say unto you that these things were spoken unto you for your ^aprofit and learning.

2 But notwithstanding those things which are written, it always has been given to the ^aelders of my church from the beginning, and ever shall be, to ^bconduct all meetings as they are directed and guided by the Holy Spirit. (The presiding officer in the meeting should always conduct the meeting according to the promptings of the Spirit.)

3 Nevertheless ye are commanded never to ^acast any one out from your public ^bmeetings, which are held before the world.

4 Ye are also commanded not to cast any one who belongeth to the church out of your sacrament meetings; nevertheless, if any have trespassed, let him ^anot ^bpartake until he makes reconciliation.

5 And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly ^aseeking the kingdom—I speak this concerning those who are not of the church.

6 And again I say unto you, concerning your ^aconfirmation meetings, (Sec 20: members were confirmed several weeks after baptism. Confirmation meetings were different from sacrament meetings in the 1830's.) that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.

7 But ye are commanded in all things to ^aask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do (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 or woman. It will reveal to them even in the simplest 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. . . . 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 the grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark. (CR, October 1899, p. 52.)) in all ^bholiness of heart, walking uprightly before me, ^cconsidering the end of your salvation, (In all of our choices and decisions we might well ask, Is this in harmony with the covenants I have made, does this lead me closer to God? If our answer is in the affirmative, we have, in the language of this revelation, considered the end of our salvation. Revelations of the Restoration, p. 362) doing all things with prayer and ^dthanksgiving, that ye may not be ^eseduced by evil ^fspirits, or doctrines of devils, or the ^gcommandments of men; for some are of men, and others of devils.

8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, (Well might it be asked, Of all the gifts of the Spirit which are the "best" or the ones most to be desired? To which we readily answer, The gift or gifts most needed in your circumstances and situation. The best gift is the gift best suited to enable you to bless those with whom you have been called to labor. To the young mother, it may be patience, love, and understanding; to the aged woman, the ability to endure; to the newly called missionary, the gift of tongues; to the bishop, the gift of discernment; to the teacher, knowledge; to the priesthood leader, the gift of administration, and so forth. Revelations of the

Restoration, p. 363-64. George Q. Cannon: If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections. If I am an angry man, it is my duty to pray for charity, which suffereth long and is kind. Am I an envious man? It is my duty to seek for charity, which envieth not. So with all the gifts of the gospel. They are intended for this purpose. No man ought to say, "Oh, I cannot help this; it is my nature." He is not justified in it, for the reason that God has promised to give strength to correct these things, and to give gifts that will eradicate them. If a man lack wisdom, it is his duty to ask God for wisdom. The same with everything else. That is the design of God concerning His Church. He wants His Saints to be perfected in the truth. For this purpose He gives these gifts, and bestows them upon those who seek after them, in order that they may be a perfect people upon the face of the earth, notwithstanding their many weaknesses, because God has promised to give the gifts that are necessary for their perfection. (MS, April 23, 1894, 56:260-61.) always remembering for what they are given;

9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do (Who has rightful claim to the gifts of the Spirit? The Lord teaches us that it is those who love him and keep all of his commandments. The difficulty here is that none of us keep all of the commandments; at least we do not keep them perfectly. Attesting to the mercy and grace of heaven comes this phrase, which extends hope to all: "And him [or her] that seeketh so to do." Each of heaven's gifts is within our grasp, if we will but reach. Revelations of the Restoration, p. 364); that all may be benefited that seek or that ask of me, that ask and not for a ^asign that they may ^bconsume it upon their lusts. (There are no private gifts, each is given that we might aid and serve others. To seek gifts for self-gratification is contrary to the Spirit from which they come and the purpose for which they have been ordained. Similarly, Joseph F. Smith said: "Show me Latter-day Saints who have to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths. It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God" (Conference Report, April 1900, 40). Revelations of the Restoration, p. 364)

10 And again, verily I say unto you, I would that ye should always remember, and always retain in your ^aminds what those ^bgifts are, that are given unto the church. (Gifts are given for the benefit of individuals and the church.)

11 For all have not every ^agift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.

12 To some is given one, and to some is given another, that all may be profited thereby. (Spiritual gifts are given by the Holy Ghost to those who have rightful claim upon his companionship through the waters of baptism and by the laying on of hands. Thus they are the exclusive providence of members of the Church (v. 10). These are spiritual talents given to bless those of the household of faith and to aid in the declaration of the gospel. They find their manifestation in service to others. By contrast, the myriad of talents with which the generality of humankind have been blessed can be used in a host of ways and for a great variety of purposes. Talents can be used in any cause, be it good or evil. Spiritual gifts are talents given and consecrated for the Lord's purpose. All spiritual gifts edify the soul and testify of Christ. The talents of men may or may not be used for such purposes. In the world, artists, musicians, and writers labor for different masters and for different rewards. Whereas righteousness and obedience are requisites for the use of spiritual gifts, this is not always the case with other talents. Talents may find expression without the attendant aid of the Spirit, and even in opposition to it. Certainly, there are gifted artists in many fields outside of the Church who have responded to the light of Christ and to revelation from the Holy Ghost. We would liken the expression of such gifts to the labors of the great reformers who paved the way for the Restoration. We can only suppose that their offering will find acceptance by the God of heaven. We would further suppose that such gifts, as marvelous as they may be, will in a

future day be enhanced by the greater light and power that the fulness of the gospel brings with it. Revelations of the Restoration, p. 364-65)

13 To some it is given by the ^aHoly Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. ((Testimony) Joseph Fielding Smith: We all have a right to know the truth. It is a requirement the Lord makes of every member of the Church that he know for himself and have a testimony of the truth in his own heart and not be under the necessity of depending upon anyone else to know that Jesus Christ is the Son of God or that Joseph Smith is a prophet of God. (CR, October 1952, p. 60.))

14 To others it is given to ^abelieve on their words, that they also might have eternal life if they continue faithful. (For those without a testimony, believe on the testimony of another until yours is strengthened. Every member of the Church is expected to have a personal assurance or testimony that Jesus is the Christ, the Son of the living God. Such a testimony comes only by the spirit of revelation; and thus when shared with others in company with the Spirit by which it came it may have a very electrifying effect. Nevertheless, there are those who are specially gifted in the bearing of testimony, who, like the soloists in a great choir, thrill our souls and raise the level of our faith beyond that which others can do. In like manner, to some it has been given to testify with special power of the mission and ministry of the Prophet Joseph Smith, of the truthfulness of the Book of Mormon, or of some particular gospel principle in such a manner that it has a more powerful effect upon our souls than that which we normally experience when others bear like testimony. Revelations of the Restoration, p. 365)

15 And again, to some it is given by the Holy Ghost to know the ^adifferences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his ^bmercies according to the conditions of the children of men.

16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the ^aSpirit may be given to every man to profit withal. (The diversity of gifts found in the community of Saints suggests that there are a host of tasks that need doing and a variety of ways in which they can be done. It is expected that all faithful Saints will labor in their callings, using the gifts that God has given them. For this reason people are called to serve in various capacities for a time when their gift or gifts are particularly needed. We find the apostle Paul saying, "I have planted, Apollos watered" (1 Corinthians 3:6), to which it might be added, another pruned, and still another harvested, each doing that for which he was best suited. Surely, this has been true with those men called to stand at the head of the Church. Each has been endowed with the particular gifts needed during the time of his administration. The Prophet Joseph laid the foundation of this dispensation as no other man could. Yet, perhaps he would not have been Brigham's match in leading the Saints across the plains and colonizing the Great Basin. And so it has been with one prophet after another, each specially prepared to meet the challenges of that time for which he was called. The "diversity of operations" could also be understood to embrace different ways particular gifts are manifest. The gift of healing, for instance, finds expression in one person's ability to administer healing herbs, the ability of another to heal through a priesthood blessing, and in still another the power to say, "Rise up and walk" (Acts 3:6). Indeed, we read of one who was healed by simply touching the hem of the Master's garment (Matthew 9:20-23). Revelations of the Restoration, p. 366)

17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of ^awisdom.

18 To another is given the word of ^aknowledge, that all may be taught to be wise and to have knowledge. (The question has often been asked, Are teachers born, or are they made? Some are born to teach just as others are born to a thousand other things: some to sing, others to write, still others to lead, to heal, to build, to nurture, and so on, each with talents enhanced by good training but not originating in that training. Gifts do not originate in books or in classes. True it is that such efforts may well improve a particular person's ability to do one thing or another, but they cannot grant them that ability in the first place. So it is in the realm of spiritual things. Teaching is a spiritual gift and, as this revelation suggests, some have received it and others have not. Teaching this principle, Moroni said, "For behold, to one is

given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit" (Moroni 10:9-10). Similarly, we might say to one it is given to teach children of Primary age, to another to teach teenagers, and to yet another to teach adults. What then happens when we are called to labor in an assignment in which we have no gift? We can but respond that if the call came from the Lord—and such calls do—and if we thrust in our sickle with all our might, he will sustain us and bless our efforts so that his purposes will be accomplished. Revelations of the Restoration, p. 366-67)

19 And again, to some it is given to have ^afaith to be healed;

20 And to others it is given to have faith to ^aheal. (It is expected that every member of the Church have sufficient faith to be healed and that every holder of the Melchizedek Priesthood have sufficient faith to utilize the power of that priesthood to heal those who are sick. To say that some have the gift to be healed and others the gift to heal is to say that they have power beyond that known to the generality of faithful Saints. It is supposed among some that the higher the office one holds in the priesthood the greater the blessing they can give. This is simply not the case. To illustrate this principle Brigham Young said that he was hounded constantly by people asking if he would come and give a blessing; "I only go occasionally, because it is the privilege of every father, who is an Elder in Israel, to have faith to heal his family, . . . and if he does not do it he is not living up to his privilege. It is just as reasonable for him to ask me to cut his wood and maintain his family, for if he had faith himself he would save me the trouble of leaving other duties to attend to his request" (Journal of Discourses, 3:46). Revelations of the Restoration, p. 367)

21 And again, to some is given the working of ^amiracles;

22 And to others it is given to ^aprophesy; (According to Elder McConkie, this is the greatest gift of the Spirit. See below for further comment.)

23 And to others the ^adiscerning of spirits. ("Nothing is a greater injury to the children of men," said Joseph Smith, "than to be under the influence of a false spirit when they think they have the Spirit of God" (Teachings of the Prophet Joseph Smith, 205). A bishop is called to be "a judge" in Israel (D&C 64:40) and thus by virtue of his office has a special right to importune the heavens for this gift in order that he judge wisely and not be deceived by counterfeit gifts. Revelations of the Restoration, p. 367-68)

24 And again, it is given to some to speak with ^atongues; ("Be not so curious about tongues," the Prophet Joseph Smith counseled, "do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing" (History of the Church, 5:31-32).

25 And to another is given the interpretation of tongues. (The gift of tongues is given for the purpose of testifying of Christ and teaching the gospel. The interpretation of tongues is given in order that language will not be a barrier to hearing and understanding the heaven-sent message. Joseph F. Smith said: "There is perhaps no gift of the spirit of God more easily imitated by the devil than the gift of tongues. Where two men or women exercise the gift of tongues by the inspiration of the spirit of God, there are a dozen perhaps who do it by the inspiration of the devil. . . . I believe in the gifts of the Holy Spirit unto men, but I do not want the gift of tongues, except when I need it. . . . So far as I am concerned, if the Lord will give me ability to teach the people in my native tongue, or in their own language to the understanding of those who hear me, that will be sufficient gift of tongues to me. Yet if the Lord gives you the gift of tongues, do not despise it, do not reject it. For if it comes from the Spirit of God, it will come to those who are worthy to receive it, and it is all right" (Conference Report, April 1900, 41). Revelations of the Restoration, p. 368. David O. McKay: The occasion was a conference held at Huntley, New Zealand, a thousand people assembled. Before that time I had spoken through interpreters in China, Hawaii, Holland, and other places, but I felt impressed on that occasion to speak in the English language. In substance I said, "I have never been much of an advocate of the necessity of tongues in our

Church, but today I wish I had that gift. But I haven't. However, I am going to speak to you . . . in my native tongue and pray that you may have the gift of interpretation of tongues. We will ask Brother Stuart Meha, who is going to interpret for me, to make notes, and if necessary he may give us a summary of my talk afterwards." Well, the outpouring of the gift of tongues on that occasion was most remarkable. Following the end of my sermon Brother Sid Christy, who was a student of Brigham Young University, a Maori, who had returned to New Zealand, rushed up and said, "Brother McKay, they got your message!" Well, I knew they had by the attention and the nodding of their heads during the talk. I said, "I think they have but for the benefit of those who may not have understood or had that gift, we shall have the sermon interpreted." While Brother Meha was interpreting that or giving a summary of it in the Maori language some of the natives, who had understood it, but who did not understand English, arose and corrected him in his interpretations. President George Albert Smith and Brother Rufus K. Hardy visited New Zealand several years after that event, and Brother Hardy, hearing of the event, brought home testimonies of those who were present, and he took the occasion to have those testimonies notarized. So it is the gift of interpretation rather than the gift of tongues, that was remarkable. (Gospel Interpretations, 1958, p. 352.)

26 And all these ^agifts come from God, for the benefit of the ^bchildren of God. (The working of miracles, prophecy, the discernment of spirits, and speaking in tongues are here listed as illustrations of spiritual gifts. It is not to be supposed that these, with the other gifts mentioned in this revelation, constitute an exhaustive list of the gifts that God has chosen to give his children. That is not the design or purpose of the revelation. The gifts of God are as diverse as are those to whom they have been given. Like fingerprints, they are individual and distinctive. The genius of this is that it binds us together as a community of Saints, everyone having something to contribute that no one else can do as well. Each of us is in a position to bless and to be blessed. For this reason we have been commanded to "meet together often" that we might succor and strengthen each other. It is not intended in the gospel plan that we be saved separate and singly. Salvation is in many respects a community affair. Revelations of the Restoration, p. 368-69)

27 And unto the ^abishop of the church, (Stephen L. Richards: The gift of discernment is essential to the leadership of the Church. I never ordain a bishop or set apart a president of a stake without invoking upon him this divine blessing, that he may read the lives and hearts of his people and call forth the best within them. The gift and power of discernment in this world of contention between the forces of good and the power of evil is essential equipment for every son and daughter of God. CR, Apr 1950, p. 163) and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to ^bdiscern all those gifts lest there shall be any among you professing and yet be not of God. (This revelation was given some years before the development of wards and stakes. The bishop referred to would be the equivalent of the presiding bishop today. In like manner, the reference to elders would be to those holding positions of presidency. The idea is that those in positions of presidency must be able to discern the legitimate gifts of God from counterfeit gifts common to false religion and to discipline and direct the proper use of the gifts given of God to the Saints. Revelations of the Restoration, p. 369)

28 (Here is how we obtain these gifts.) And it shall come to pass that he that asketh in ^aSpirit shall receive in Spirit;

29 That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. (The president of the Church not only presides over all of its members but also over all of the gifts given them of God to aid in the building of his earthly kingdom. Under the direction of the prophet countless calls are made to utilize those gifts in sharing the gospel with all the nations and peoples of the earth and in teaching and strengthening those already in the Church. Revelations of the Restoration, p. 369. D&C 107:92: Behold, here is wisdom; yea, to be a ^aseer, a ^brevelator, a translator, and a ^cprophet, having all the ^dgifts of God which he bestows upon the head of the church.)

30 (How are we to act?) He that ^aasketh^{*} in the ^bSpirit asketh according to the ^cwill of God; wherefore it is done even as he asketh. (Joseph Fielding Smith: All members of the Church should seek for the gift of prophecy, for their own guidance, which is the spirit by which the word of the Lord is understood and his purposes made known. Church History and Modern Revelation, 1:184)

31 (In whose name and by what power do these gifts come?) And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit;

32 (What must a person constantly remember to do?) And ye must give ^athanks unto God in the Spirit for whatsoever blessing ye are blessed with.

33 (What must we practice in our daily life?) And ye must practise ^avirtue and holiness before me continually. Even so. Amen.

Articles of Faith 1:7: We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation^{*} of tongues, and so forth.

Supplementary Reading:

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS CHAPTER 12

Holy Ghost reveals Jesus is the Christ—Spiritual gifts are present among the saints—Apostles, prophets, and miracles found in the true Church. (“Good analysts have called 1 Corinthians 12 the ‘Constitution of the Church,’ for nothing in the New Testament better describes God’s plan for Church structure and operation. Two-thirds of the chapter develops the comparison of the parts of the ‘body,’ the institution all ‘members’ were baptized into (1 Cor. 12:12-13), and lists the officers that God has placed ‘in the church’ (1 Cor. 12:28)...In Paul’s illustration, the organization of the Church would be lifeless without the inspiration of God’s spirit. Thus 1 Corinthians 12 begins by surveying the power of the Holy Ghost within the Church.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 112))

1 NOW concerning spiritual ~~gifts~~, (things) brethren, I would not have you ignorant. (There were contentions and competition over whose gifts were more beautiful, useful, necessary, etc.)

2 Ye know that ye were Gentiles, ^acarried away (led astray) unto these dumb ^bidols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can ^asay that Jesus is the ^bLord, but by the ^cHoly Ghost. (Joseph Smith said that the latter part of verse three should read: “No man can know that Jesus is the Lord, but by the Holy Ghost.” TPJS, p.223, DNTC, 2:367)

4 Now there are diversities of ^agifts, but the same Spirit. (...gifts of the spirit...are signs and miracles reserved for the faithful and for none else... Their purpose is to enlighten, encourage, and edify the faithful so that they will inherit peace in this life and be guided toward eternal life in the world to come. Their presence is proof of the divinity of the Lord’s work; where they are not found, there the Church and kingdom of God is not...From the writings of Paul (1 Cor 12-14) and of Moroni (Moroni 10), and from the revelations received by Joseph Smith (D&C 46), we gain a clear knowledge of spiritual gifts and how they operate. DNTC, 2:368-9)

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the ^aSpirit is given to every man to profit withal.

8 For to one is ^agiven by the ^bSpirit the ^cword of ^dwisdom; to another the word of ^eknowledge by the same Spirit;

9 To another ^afaith by the same Spirit; to another the gifts of ^bhealing by the same Spirit; (Joseph Smith said: “He said the reason of these remarks being made was, that some little foolish things were circulating in the society, against some sisters not doing right in laying hands on the sick. Said that if the people had common sympathies they would rejoice that the sick could be healed...No matter who believeth, these signs, such as healing the sick, casting out devils, etc., should follow all that believe, whether male or female. He asked the Society if they could not see by this sweeping promise, that wherein they are ordained, if it is the privilege of those set apart to administer in that authority, which is conferred on them; and if the sisters should have faith to heal the sick, let all hold their tongues, and let everything roll on. “...Respecting females administering for the healing of the sick he further remarked, there could be no evil in it, if God gave His sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration.” (Teachings of the Prophet Joseph Smith, 223-224)

10 To another the working of ^amiracles; to another ^bprophecy; to another ^cdiscerning of spirits (The gift of discerning spirits will be given to the presiding elder. Pray for him, that he may have this gift. Joseph Smith’s Commentary on the Bible, p. 164); to another *divers* kinds of tongues; to another the interpretation of ^dtongues;

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. (Any truly converted person has, as one gift, a witness from the Spirit that the work is true; every person who has a testimony enjoys to one degree or another the companionship of the Spirit; and none can receive the Spirit without partaking of the gifts of the Spirit, for the fact of receiving revelation that the work is true is itself one of the gifts. DNTC, 2:373)

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. (Paul uses the metaphor of the body to show how all the gifts of the spirit are necessary for the good of the all the church.)

13 For by one Spirit are we all baptized into one ^abody, whether *we be* Jews or ^bGentiles (Greeks), whether *we be* ^cbond (slaves) or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the ^ahead to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be ^amore feeble (weaker), are necessary: (Jeffrey R. Holland said: “It is an immensely satisfying thing to be needed in the body of Christ.

Whether I function as an eye or arm is irrelevant; the fact is I am needed in this most majestic organism, and the body is imperfect without me. A popular singer made a small fortune reminding us that ‘people who need people are the luckiest people in the world.’ In The Church of Jesus Christ of Latter-day Saints—the restored ecclesiastical body of Christ—people do need people and everyone is welcomed. This includes (in Paul’s assertion) not only the attractive, talented, ‘comely’ members, but those of us who seem to have fewer gifts and face greater challenges, those who receive less honor and attention. In the Church of Jesus Christ ‘more abundant honor’ is given to these. Every member matters, and the less favored member most of all (see 1 Cor. 12:23–24).” (“Belonging: A View of Membership,” *Ensign*, Apr. 1980, 27-28))

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same ^acare one for another.

26 And whether one member ^asuffer, all the members ^bsuffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of ^aChrist, and ^bmembers in particular.

28 And God hath set some in the church, first ^aapostles, secondarily ^bprophets, thirdly ^cteachers, after that miracles, then gifts of healings, helps, ^dgovernments, (Church organization. D&C 124: 143 The above ^aoffices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry and the ^bperfecting of my saints.) diversities of tongues. (Where all these things are, there is found the power of God unto salvation; where these things are not, whatever parades in the name of religion has no saving power. DNTC, 2:374)

29 Are all apostles? are all prophets? are all teachers? are all workers of ^amiracles? (Mormon 9: 7 And again I speak unto you who ^adeny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the ^binterpretation of tongues; 8 Behold I say unto you, he that denieth these things knoweth not the ^agospel of Christ; yea, he has not read the scriptures; if so, he does not ^bunderstand them. 9 For do we not read that God is the ^asame ^byesterday, today, and forever, and in him there is no ^cvariableness neither shadow of changing? 10 And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

11 But behold, I will show unto you a God of ^amiracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same ^bGod who created the heavens and the earth, and all things that in them are.)

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 (I say unto you, Nay; for I have shown unto you a more excellent way.) ~~But~~ (Therefore) ^acovet earnestly (seek earnestly, be zealous for) the best ^bgifts: and yet shew I unto you a more ^eexcellent way. (What is the best gift? 1 Cor 14:1. Bruce R. McConkie said: “We are commanded to seek the gifts of the Spirit; if we do not do so, we are not walking in that course which is pleasing to Him whose gifts they are... Why, for what purpose, and to whom are the gifts given? ‘Verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.’ It is inherent in the whole plan of righteousness that those who seek the gifts of the Spirit do so for their own salvation and for the glory of God, and not for lustful and selfish and worldly reasons.’ And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church.’ (D&C 46:7-10.) Truly all of the Lord's saints should seek him, should seek his Spirit, should seek his gifts. Where these gifts are, there is the true and saving gospel, and where they are not, there is no hope of salvation.” *A New Witness for the Articles of Faith* [Salt Lake City: Deseret Book Co., 1985], 370.))

CHAPTER 13

Paul extols the high status of charity—Charity, a pure love, excels and exceeds almost all else. (Neal A. Maxwell said “Paul...after discussing the importance of gifts and the offices in the Church, says ‘... yet shew I unto you a more excellent way.’ (1 Cor. 12:31.) Paul then continues in the 13th Chapter of 1 Corinthians with his sublime writings about love. He boldly declares that love undergirds everything else; without love the other gifts don't really matter.” (*A More Excellent Way: Essays on Leadership for Latter-day Saints*, 1-2)

1 THOUGH I speak with the tongues of men and of angels, and have not ^acharity (love), I am become *as* sounding brass, or a tinkling cymbal. (Of all the attributes of godliness and perfection, charity is the one most devoutly to be desired. Charity is more than love, far more; it is everlasting love, perfect love, the pure love of Christ which endureth forever. It is love so centered in righteousness that the possessor has no aim or desire except for the eternal welfare of his own soul and for the souls of those around him. 2 Ne 26:30, Moro 7:47, 8:25-26, DNTC, 2:378)

2 And though I have *the gift of* ^aprophecy, and understand all ^bmysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. (What is charity then? Let us enhance our understanding by searching the Old Testament. The underlying Hebrew word for charity is *hesed*. It is a word rich in beautiful meaning for it refers to loving kindness, loyalty, steadfastness, everlasting love, mercy and the bonds of covenant fidelity. Just as God will be forever loyal and faithful to the covenants he has made with us, we too should be loyal and faithful to him. Indeed, it is in the bonds of covenant relationships that true and pure *hesed* can be lived and experienced. Turning now to the New Testament we find that charity is translated from the Greek word *xaris* (*charis*). Before we look at the definition of this Greek word it is significant to note that the English words “charity” and “grace” both derive from the Greek word *xaris*. It means to have favor, good will, love, mercy and compassion upon another. Interestingly, this word is often used to describe the loving mercy and compassion given to those who do not deserve such acts. In this respect, the ultimate example of *xaris*-charity-grace is God, for none of us on our own efforts could ever be deserving of his boundless loving kindness. It is only through his *xaris* or grace that we are healed from the effects of a broken law. And so God indeed is the fullness of *xaris*-charity. *Xaris* is also used to describe the presence of God and his glory. With this understanding Moroni 7:48 takes on new meaning, for when we are filled with charity we are most like God, and most ready to “see him as he is.” Taylor Halverson, Meridian Magazine, Lesson 34)

3 And though I bestow all my goods to feed *the* ^apoor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (These verses must be interpreted in the context of Paul’s whole presentation on charity and spiritual gifts. They are a form of reasoning and argumentation designed to dramatize the pre-eminent position of charity among the attributes of godliness, and standing alone they are not to be taken literally. It is not possible, for instance, to have faith without first giving charity, but by speaking as though faith to move mountains is as nothing compared to charity, the point is driven home that there is nothing so transcendent as having the pure love of Christ in one’s soul. DNTC, 2:380)

4 ^aCharity ^bsuffereth long, *and* is ^ckind; charity ^denvieth not; charity vaunteth (Gr-braggart) not itself, is not puffed up,

5 Doth not behave itself ^aunseemly (indecently, unbecomingly), seeketh not her ^bown, is not easily ^cprovoked (irritable, or takes account of), thinketh no evil;

6 Rejoiceth not in ^ainiquity (injustice, unrighteousness), but rejoiceth in the ^btruth;

7 Beareth (beareth comes from the word meaning “to cover” and is used of roofs and the hull of ships. It keeps out resentment as the ship keeps out water, or the roof the rain.) all things, believeth all things, hopeth all things, endureth all things.

8 Charity never ^afaileth (to fall off, and was used as leaves or flowers. Love is not removed out of its place.): but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. (When tongues and prophecies are finished in the eternal worlds, charity will still remain.)

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away. (Shall the gifts of the spirit cease? Is there to be a day when the saints shall no longer possess the gifts of prophecy and tongues? Or the gift of knowledge? Yes, in the sense that these shall be swallowed up in something

greater, and shall no longer be needed in the perfect day. When the saints know all tongues, none will be able to speak in an unknown tongue. When the saints become as God and know all things – past, present and future – there will be no need or occasion to prophesy of the future. DNTC, 2:380)

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. (Neal A. Maxwell noted, “Then we will see the true story of mankind—and not through glass darkly. (See 1 Cor. 13:12.) The great military battles will appear as mere bonfires which blazed briefly, and the mortal accounts of the human experience will be but graffiti on the walls of time.” (“O, Divine Redeemer,” *Ensign*, Nov. 1981, 10) In retrospect, we will declare of our own mortal experience, “I was just a child, ‘I spake as a child, I understood as a child, I thought as a child’ but now that I have finally reached my spiritual potential, I have no need for these childish things.” Then will all things mortal be done away, but charity will still abound. Thus **developing charity is clearly just as essential for admission to the upper realms of the celestial kingdom as is baptism!**” (*If Thou Endure It Well* [Salt Lake City: Bookcraft, 1996], 34.)

12 For now we see through a ^aglass (mirror. The ancient mirrors were of polished metal and required constant polishing so that a sponge with pounded pumice stone was generally attached to it.), ^bdarkly (obscurely, enigmatically); but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth ^afaith, ^bhope, ^ccharity, these three; but the greatest of these *is* charity.

CHAPTER 14

Desire spiritual gifts—Tongues and prophecy compared—Prophecy is the greater gift—‘Ye may all prophesy’—‘Covet to prophesy.’

1 ^aFOLLOW (pursue, follow eagerly, earnestly) after charity, and desire spiritual ^bgifts, but rather that ye may prophesy. (Prophecy is greater than charity, because in order to prophesy a man must first have the pure love of Christ in his soul, and then he must attune himself to the Holy Spirit so as to receive the spirit of revelation and of prophecy. Chiefly the gift of prophecy is to know by revelation from the Holy Ghost of the divine Sonship of our Lord. TPJS.)

2 For he that speaketh in ^aan-unknown (another) tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that ^aprophesieth speaketh unto men *to* ^bedification, and exhortation, and comfort. (Bruce R. McConkie “‘The testimony of Jesus is the spirit of prophecy.’ (Rev. 19:10.) That is, every person who receives revelation so that he knows, independent of any other source, of the divine Sonship of the Savior, has, by definition and in the very nature of things, the spirit of prophecy and is a prophet.” (*The Promised Messiah: The First Coming of Christ* [Salt Lake City: Deseret Book Co., 1978], 23.) “A true prophet is one who has the testimony of Jesus; one who knows by personal revelation that Jesus Christ is the Son of the living God, and that he was to be—or has been—crucified for the sins of the world; one to whom God speaks and who recognizes the still small voice of the Spirit. A true prophet is one who holds the holy priesthood; who is a legal administrator; who has power and authority from God to represent him on earth. A true prophet is a teacher of righteousness to whom the truths of the gospel have been revealed and who presents them to his fellowmen so they can become heirs of salvation in the highest heaven. A true prophet is a witness, a living witness, one who knows, and one who testifies. Such a one, if need be, foretells the future and reveals to men what the Lord reveals to him.” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 2: 169.))

4 He that speaketh in an-unknown (another) tongue edifieth himself; but he that prophesieth edifieth the church.

5 I ^awould (wish) that ye all spake with tongues, but rather that ye ^bprophesied: for greater *is* he that

prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, ^aexcept (unless) I shall speak to you either by ^brevelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of ^avoices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, ^aforasmuch (since) as ye are zealous of spiritual ^bgifts, seek that ye may excel to the ^cedifying of the church.

13 Wherefore let him that speaketh in an ~~unknown~~ (another) tongue pray that he may interpret.

14 For if I pray in an ~~unknown~~ (another) tongue, my spirit prayeth, but my ^aunderstanding (mind) is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather ^aspeak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an ~~unknown~~ (another) tongue.

20 Brethren, be not ^achildren in ^bunderstanding: howbeit in ^cmalice (wickedness, depravity) be ye children, but in ^dunderstanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not ^ahear (listen to, heed) me, saith the Lord.

22 Wherefore ^atongues are for a ^bsign, not to them that believe, but to them that believe not: but ^cprophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or ^aunbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the ^asecrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto ^aedifying. (testimony meeting)

27 If any man speak in an ~~unknown~~ (another) tongue, *let it be* by two, or at the most *by* three, and *that by* course; and let one interpret.

28 But if there be no interpreter, let him keep ^asilence in the church; and let him speak to himself, and to God. (Be not so curious about tongues. Do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues [that is, in the tongues of the foreigners]. TPJS, p. 247-8. Any man that has the Holy Ghost, can speak of the things of God in how own tongue as well as to speak in another; for faith comes not by signs, but by hearing the word of God. TPJS, p. 148-9. If

anything is taught by the gifts of tongues, it is not to be received for doctrine. TPJS, p. 229. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. TPJS, p. 162, 212.)

29 Let the prophets speak two or three, and let the other judge. (Now Paul comes to the Spirit directed climax: **“Let the prophets speak...Ye may all prophesy...Covet to prophesy.” Prophecy stands supreme, the greatest of all the gifts of the Spirit. Prophecy is revelation; it is testimony; it is Spirit speaking to spirit; it is knowing by revelation that Jesus is the Lord, that salvation is in Christ, that he has redeemed us by his blood. Prophecy is waling in paths of truth and righteousness; it is living and doing the will of Him whose we are; and in its final and perfect form – known as, “the more sure word of prophecy” – it consists in a “man’s knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.” D&C 131:5.** And while one prophet speaks, all others present shall give rapt attention to his words, that they, partaking of the same Spirit with which the speaker is endowed, may judge the testimony and doctrine to be good; thus, “he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. D&C 50:22. DNTC, 2:386-7.)

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets. (Bruce R. McConkie “The true Church is or should be made up of prophets without number...Every man should be a prophet for his family and for those over whom he is called to preside in the Church and kingdom of God on earth. But there is to be no diversity of views, no differences of opinion, among the prophets. A prophet is a prophet only because he receives revelation from the Holy Ghost and is in tune with the Spirit of God. Anarchy is foreign to a heaven-sent organization. The Lord’s house is a house of order and not a house of confusion. And so ‘the spirits of the prophets are subject to the prophets.’ (1 Cor. 14:29-32.) “There is only one presiding prophet on earth at any one time, and he is the President of the Church. All other prophets are subject to him and his direction. There is not now on earth and there shall not be—as long as the earth shall stand or there is one man on the face thereof—a prophet who is not subject to and whose acts are not governed by the presiding prophet.” (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 326.)

33 For God is not *the* ^aauthor of ^bconfusion, but of ^cpeace, as in all ^dchurches of the ^esaints. (Meetings are conducted as led by the Spirit.)

34 Let your ^awomen keep silence in the churches: for it is not permitted unto them to ^bspeak (rule); but ^cthey are commanded to be under ^dobedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to ^aspeak (rule) in the church. (May women speak in Church? Yes, in the sense of teaching, counseling, testifying, exhorting, and the life; no, in the sense of assuming rule over the Church as such, and in attempting to give direction as to how God’s affairs on earth shall be regulated. “A woman has no right to found or organize a church – God never sent them to do it.” TPJS, p. 212. Paul is here telling sisters they are subject to the priesthood, that it not their province to rule and reign. DNTC, 2:388)

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, ^acovet (ie, eager, zealous) to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in ^aorder. (There is a talk by Elder Boyd K. Packer entitled *The Unwritten Order of Things* which addresses doing things decently and in order. His talk is at the end of this lesson.)

Moroni 10:8-18:

8 And again, I exhort you, my brethren, that ye deny not the ^agifts of God, for they are many; and they come from the same God. And there are ^bdifferent ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the ^cSpirit of God unto men, to profit them.

9 ^aFor behold, to one is given by the Spirit of God, that he may ^bteach the word of wisdom;

10 And to another, that he may ^ateach the word of ^bknowledge by the same Spirit;

11 And to another, exceedingly great ^afaith; and to another, the gifts of ^bhealing by the same Spirit;

12 And again, to another, that he may work mighty ^amiracles;

13 And again, to another, that he may prophesy concerning all things;

14 And again, to another, the beholding of angels and ministering spirits; ("If a man has power to part the veil and converse with angels and with the ministering spirits who dwell in the realms of light, surely this is a gift of the Spirit. Also, how can anyone discern between the spirits sent of God and the evil spirits that do the devil's bidding except by revelation? Among us there are those so endowed." (Bruce R. McConkie, *New Witness*, p. 374). DCBM, 4:368)

15 And again, to another, all kinds of tongues;

16 And again, to another, the interpretation of ^alanguages and of divers kinds of tongues.

17 And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. (We are counseled in modern revelation to seek earnestly after the best gifts (D&C

46:8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, always remembering for what they are given;), meaning to plead with God in prayer for the gifts of the Spirit, both to avoid deception and to enjoy the sweet fruits of gospel living. President George Q. Cannon scolded the Latter-day Saints for their complacency in this regard. "We find, even among those who have embraced the Gospel," he observed, "hearts of unbelief. "How many of you, my brethren and sisters, are seeking for these gifts that God has promised to bestow? How many of you, when you bow before your Heavenly Father in your family circle or in your secret places, contend for these gifts to be bestowed upon you? How many of you ask the Father, in the name of Jesus, to manifest Himself to you through these powers and these gifts? Or do you go along day by day like a door turning on its hinges, without having any feeling on the subject, without exercising any faith whatever; content to be baptized and be members of the Church, and to rest there, thinking that your salvation is secure because you have done this? I say to you, in the name of the Lord, as one of His servants, that you have need to repent of this. You have need to repent of your hardness of heart, of your indifference, and of your carelessness. There is not that diligence, there is not that faith, there is not that seeking for the power of God that there should be among a people who have received the precious promises we have I say to you that it is our duty to avail ourselves of the privileges which God has placed within our reach.... I feel to bear testimony to you, my brethren and sisters,... that God is the same to-day as He was yesterday; that God is willing to bestow these gifts upon His children.... If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections. If I am an angry man, it is my duty to pray for charity, which suffereth long and his kind. Am I an envious man? It is my duty to seek for charity, which envieth not. So with all the gifts of the Gospel. They are intended for this purpose. No man ought to say, 'Oh, I cannot help this; it is my nature.' He is not justified in it, for the reason that God has promised to give strength to correct these things, and to give gifts that will eradicate them. If a man lack wisdom, it is his duty to ask God for wisdom. The same with everything else. That is the design of God concerning His Church. He wants His Saints to be perfected in the truth. For this purpose He gives these gifts, and bestows them upon those who seek after them, in order that they may be a perfect people upon the face of the earth, notwithstanding their many weaknesses, because God has promised to give the gifts that are necessary for their perfection." (Millennial Star, vol. 56 [1894], pp.

260-61.) DCBM, 4:369-70)

18 And I would exhort you, my beloved brethren, that ye remember that ^aevery good ^bgift cometh of Christ. (By the grace of God — following devotion, faith, and obedience on man's part — certain special spiritual blessings called gifts of the Spirit are bestowed upon men. Their receipt is always predicated upon obedience to law, but because they are freely available to all the obedient, they are called gifts. They are signs and miracles reserved for the faithful and for none else. Moroni says that the gifts of God come from Christ, by the power of the Holy Ghost and by the Spirit of Christ. (Moro. 10.) In other words, the gifts come by the power of that Spirit who is the Holy Ghost, but the Spirit of Christ (or light of Christ) is the agency through which the Holy Ghost operates. Their purpose is to enlighten, encourage, and edify the faithful so that they will inherit peace in this life and be guided toward eternal life in the world to come. Their presence is proof of the divinity of the Lord's work; where they are not found, there the Church and kingdom of God is not. The promise is that they shall never be done away as long as the earth continues in its present state, except for unbelief (Moro. 10:19), but when the perfect day comes and the saints obtain exaltation, there will be no more need for them. As Paul expressed it, "When that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13.) Faithful persons are expected to seek the gifts of the Spirit with all their hearts. They are to "covet earnestly the best gifts" (1 Cor. 12:31; D. & C. 46:8), to "desire spiritual gifts" (1 Cor. 14:1), "to ask of God, who giveth liberally." (D. & C. 46:7; Matt. 7:7-8.) To some will be given one gift; to others, another; and "unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby." (D. & C. 46:29.) From the writings of Paul (1 Cor. 12; 13; 14), and of Moroni (Moro. 10), and from the revelations received by Joseph Smith (D. & C. 46), we gain a clear knowledge of spiritual gifts and how they operate. Among others, we find the following gifts named either in these three places or elsewhere in the scriptures: the gift of knowing by revelation "that Jesus Christ is the Son of God, and that he was crucified for the sins of the world" (D. & C. 46:13), and also the gift of believing the testimony of those who have gained this revelation; the gifts of testimony, of knowing that the Book of Mormon is true, and of receiving revelations; the gifts of judgment, knowledge, and wisdom; of teaching, exhortation, and preaching; of teaching the word of wisdom and the word of knowledge; of declaring the gospel and of ministry; the gift of faith, including power both to heal and to be healed; the gifts of healing, working of miracles, and prophesy; the viewing of visions, beholding of angels and ministering spirits, and the discerning of spirits; speaking with tongues, the interpretation of tongues, the interpretation of languages, and the gift of translation; the differences of administration in the Church and the diversities of operation of the Spirit; the gift of seership, "and a gift which is greater can no man have." (Mosiah 8:16; Alma 9:21; D. & C. 5:4; 43:3-4; Rom. 12:6-8.) And these are by no means all of the gifts. In the fullest sense, they are infinite in number and endless in their manifestations. Bruce R. McConkie, *Mormon Doctrine*, p. 314. **The fact that this information is included in three separate sets of scriptures ought to make us aware of how important these principles are.)**

Our Heritage: 42-43: Newel Knight administering to Philo Dibble:

Battle of the Big Blue

The mob came again on 23 July, and Church leaders offered themselves as ransom if they would not harm the people. But the mob threatened injury to the whole Church and forced the brethren to agree that all Latter-day Saints would leave the county. As the actions of the mob were illegal, running counter to the constitutions of the United States and the state of Missouri, Church leaders sought the aid of the governor of the state, Daniel Dunklin. He advised them of their civil rights and directed the Saints to get legal counsel. Alexander W. Doniphan and others were hired to represent Church members, an action that further infuriated the mob.

At first the Latter-day Saints attempted to avoid direct conflict; however, the beatings of members and the destruction of property eventually led to a battle near the Big Blue River. Two members of the mob were killed, and the Saints lost Andrew Barber. Philo Dibble was shot three times in the stomach. Newel Knight was called to administer to him, with miraculous results. Brother Dibble related:

“Brother Newel Knight came to see me, and sat down on the side of my bed. ... I felt the Spirit resting upon me at the crown of my head before his hand touched me, and I knew immediately that I was going to be healed. ... I immediately arose and discharged three quarts of blood or more, with some pieces of clothes that had been driven into my body by the bullets. I then dressed myself and went out doors. ... From that time not a drop of blood came from me and I never afterwards felt the slightest pain or inconvenience from my wounds, except that I was somewhat weak from the loss of blood.”

Our Heritage pages 47-48: Amanda Smith receiving revelation on how to treat her injured son.

Haun’s Mill Massacre

On 30 October 1838, three days after the extermination order was issued, some 200 men mounted a surprise attack against the small community of Saints at Haun’s Mill on Shoal Creek, Caldwell County. The assailants, in an act of treachery, called for those men who wished to save themselves to run into the blacksmith shop. They then took up positions around the building and fired into it until they thought all inside were dead. Others were shot as they tried to make their escape. In all, 17 men and boys were killed and 15 wounded.

After the massacre, Amanda Smith went to the blacksmith shop, where she found her husband, Warren, and a son, Sardi, dead. Among the carnage she was overjoyed to find another son, little Alma, still alive though severely wounded. His hip had been blown away by a musket blast. With most of the men dead or wounded, Amanda knelt down and pleaded with the Lord for help:

“Oh my Heavenly Father, I cried, what shall I do? Thou seest my poor wounded boy and knowest my inexperience. Oh Heavenly Father direct me what to do!” She said that she “was directed as by a voice,” instructing her to make a lye from the ashes and cleanse the wound. She then prepared a slippery elm poultice and filled the wound with it. The next day she poured the contents of a bottle of balsam into the wound.

Amanda said to her son, “ ‘Alma, my child, ... you believe that the Lord made your hip?’

“ ‘Yes, mother.’

“ ‘Well, the Lord can make something there in the place of your hip, don’t you believe he can, Alma?’

“ ‘Do you think that the Lord can, mother?’ inquired the child, in his simplicity.

“ ‘Yes, my son,’ I replied, ‘he has shown it all to me in a vision.’

“Then I laid him comfortably on his face, and said: ‘Now you lay like that, and don’t move, and the Lord will make you another hip.’

“So Alma laid on his face for five weeks, until he was entirely recovered—a flexible gristle having grown in place of the missing joint and socket.”

Our Heritage page 63: The Prophet Joseph Smith prophesying of Dan Jones’s missionary service.

Dan Jones, a Welsh convert, joined the Prophet in the Carthage Jail. On 26 June 1844, the last night of his life, Joseph heard a gun fire, left the bed, and lay on the floor near Jones. The Prophet whispered, “Are you afraid to die?” “Engaged in such a cause I do not think that death would have many terrors,” Jones replied. “You will yet see Wales and fulfill the mission appointed you before you die,” Joseph prophesied. 15 Thousands of faithful Latter-day Saints enjoy the blessings of the Church today because Dan Jones later served an honorable and successful mission to Wales.

The Unwritten Order of Things

Boyd K. Packer is the Acting President of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints. This devotional address was delivered on 15 October 1996 in the Marriott Center.

I speak to you today as a teacher. I reflect the influence of a teacher that I knew more than fifty years ago. As is often the case, the influence of that teacher did not center on the subject he taught. Dr. Schaefer was a professor of mathematics at Washington State University at Pullman, Washington. He was quite unimpressive in appearance. I don't remember his first name, but I shall never forget the first thing he said the first day we met.

It was during World War II. We were in pilot training and had been sent to the university for what we were told would be a crash course in meteorology, weather, navigation, physics, aerodynamics, and other technical subjects. We thought the title "Crash course" was not very encouraging to student pilots. The word intense would have been better.

The pressure was enormous because those who failed the course would be washed out of the pilot program. I was in competition with cadets, many of whom had been to college; some of them had had some advanced training, while I had barely escaped from high school.

Dr. Schaefer was to take us from basic mathematics through calculus in just a matter of weeks. I thought it was hopeless, until that first few minutes in the first class. He began the class with this announcement: "While many of you have had some college, even advanced courses in what we are to study, it will be my purpose to teach the beginners. I am asking those of you who know the subject to be patient while I teach the basics to those who do not." Encouraged by what he said and more by how he taught, I was able to pass that course with reasonable ease. It might otherwise have been impossible.

When I decided to become a teacher, Dr. Schaefer's example inspired me to try to the best of my ability to teach basic, simple truths in the most understandable way. I have learned how very difficult it is to simplify.

Years after the war, I returned to Washington State University and found Dr. Schaefer. He, of course, did not remember me. I was just one of many hundreds of cadets in his classes. I thanked him for what he had taught me. The math and calculus had long since faded away, but not his example as a teacher.

So, following that example, today I want to tell you something about the Church. The things that I shall tell you are not explained in the scriptures, although they conform to the principles taught in the scriptures.

A principle is an enduring truth, a law, a rule you can adopt to help you in making decisions. Generally

principles are not spelled out in detail. That leaves you free to adapt and to find your way with an enduring truth, a principle, as an anchor.

The things I am going to tell you are not explained in our handbooks or manuals either. Even if they were, most of you don't have handbooks--not the Melchizedek Priesthood or Relief Society handbooks and the others--because they are given only to the leaders.

I will be speaking about what I call the "unwritten order of things." My lesson might be entitled "The Ordinary Things about the Church Which Every Member Should Know." Although they are very ordinary things, they are, nevertheless, very important! We somehow assume that everybody knows all the ordinary things already. If you do know them, you must have learned them through observation and experience, for they are not written anywhere and they are not taught in classes. So, as we continue, if you are ones that know it all, be patient while I teach those who do not--and take a nap.

The basic foundation of knowledge and testimony never changes--the testimony that God the Father lives, that Jesus is the Christ, that the Holy Ghost inspires us, that there has been a restoration, that the fullness of the gospel and the same organization that existed in the primitive church have been revealed to us. Those things are taught everywhere and always--in our classes, the scriptures, the handbooks and the manuals--in everything we do.

The fundamental doctrine and instructions on the organization of the Church are likewise found in the scriptures. In addition, there is another source of knowledge relating to what makes the Church work: We learn from experience and observation. If you learn about these things that are not written down, the unwritten order of things, you will be better qualified to be a leader--and you are going to be a leader. The most important positions of leadership are in the home--the father, mother, wife, husband, older brother and sister.

Then, in the Church, positions of leadership and teaching opportunities are available as nowhere else on earth.

While the things I will talk about are not written, they are really quite easily learned. Just be alert to the unwritten order of things and take an interest in them, and you will find that you will increase your ability and your value to the Lord.

Before I give you a few samples of this unwritten order of things, let me remind you what the Lord said: "My house is a house of order, saith the Lord God" (D&C 132:18). And he told his prophet: "See that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order" (Mosiah 4:27).

Paul told the Corinthians that "all things" were to "be done decently and in order" (see 1 Cor. 14:40). We'll return to that in a moment or two.

The things I am going to tell you about are not so rigid that the Church will fall apart if they are not strictly observed all the time. But they do set a tone, a standard, of dignity and order and will improve our meetings and classwork; they will improve the activities. If you know them and understand them, they will greatly improve your life.

Our meetings should be conducted in such a way that members may be refreshed spiritually and remain attuned to the Spirit as they meet the challenges of life. We are to establish conditions under which members can, through inspiration, solve their own problems. There are simple things that help in that regard, and things that hinder. Alma taught "that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise" (Alma 37:6).

I give as my first illustration of this unwritten order of things so simple a thing as this: The one who presides in a meeting should sit on the stand and sit close to the one conducting. It is a bit difficult to

preside over a meeting from the congregation. The one who presides is responsible for the conduct of the meeting and has the right and the responsibility to receive inspiration and may be prompted to adjust or correct something that goes on in the meeting. That is true whether it be an auxiliary meeting presided over by the sisters or any of our meetings.

A new stake president sometimes will ask, "Must I sit on the stand in every meeting in the stake? May I not sit with my family?" I tell him, "While you preside, you are to sit on the stand." I am tempted to say, but I don't, "I can't have that privilege; why should you?"

Another example: If you watch the First Presidency, you will see that the first counselor always sits on the right of the president; the second counselor on the left. That is a demonstration of doing things "decently and in order," as Paul told us. Ordinarily, but not always, if the presiding officer speaks, it will be at the end of the meeting. Then clarification or correction can be given. I have had that experience many times at the close of meetings, "Well, brother or sister somebody said such and such, and I'm sure they meant such and such."

Another illustration: We do not aspire to calls in the Church, nor do we ask to be released. We are called to positions in the Church by inspiration. Even if the call is presented in a clumsy way, it is not wise for us to refuse the call. We must presuppose that the call comes from the Lord. The fifth article of faith tells us that we "must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof."

If some circumstance makes it difficult for you to continue to serve, you are free to consult with the leader who called you. We do not call ourselves and we do not release ourselves. Sometimes a leader or a teacher enjoys the prominence of a presiding position so much that, even after serving for a long time, they do not want to be released. That is a sign that a release is timely.

We should do as we are called. We should accept the calls and accept a release by the same authority.

When President J. Reuben Clark was called as second counselor in the First Presidency after having served for many years as first counselor, he responded at the Solemn Assembly where the sustaining of the new First Presidency took place: "In the service of the Lord, it is not where you serve but how. In The Church of Jesus Christ of Latter-day Saints, one takes the place to which one is duly called, which place one neither seeks nor declines" (CR, Apr. 1951, p. 154). The Church had been taught a very valuable lesson in the unwritten order of things.

I learned years ago that we do not choose where we serve--we just answer the call. Soon after our marriage, I was called as an assistant stake clerk. My bishop did not want to release me as Gospel Doctrine teacher. He told me that I had much more to offer as a teacher than in the very obscure assignment as assistant stake clerk. But he knew that, under the unwritten order of things, the stake president presided and that his call took precedence.

I cannot tell you all that I learned in that calling. I was able to see how a presidency works. I was the witness to revelation in the calling and the releasing of stake and ward officers. By watching our stake president, I learned by observation and experience many things that are not in the handbook. It was in that calling that I first met members of the Twelve and others of the Brethren as they came to conference. It was a time of training in the unwritten order of things.

I was on a plane once with President Kimball who, I think, served for 19 years as a stake clerk. A member that lived in the stake at that time was on the plane. He said to me, "If I'd known that our stake clerk was going to be President of the Church, I'd have treated him a lot better."

Brother Kimball was actually serving as second counselor in the stake presidency when the stake clerk moved. They called a clerk and that clerk moved. Brother Kimball had taken over the responsibility. Brother Melvin J. Ballard came to conference, and he said, "You shouldn't have to be the second

counselor and the stake clerk at the same time. You choose which you would rather be."

Brother Kimball was not used to having a choice. He wanted to have Brother Ballard tell him, but Brother Ballard said, "No, you choose." So Brother Kimball said, "I have a typewriter. [Very few people had typewriters then.] I know the system. I think I can make a bigger contribution if I stay as the stake clerk." And so it was.

In those days the stake clerk received a small stipend, a little monthly something or other, I suppose to buy supplies. A sister, who knew him well, wrote and said, "Spencer, I'm surprised at you--to take a calling just because there is money involved." Then she said, "If you don't change your attitude, within two months, you'll apostatize from the Church." Well, she was a little off in her timing!

Now an example: On one occasion Elder Harold B. Lee presided over our stake conference. Between sessions we had lunch at the home of President Zundell. Donna and I arrived a little late because we had gone home to check on our young children. Elder Lee had come to the car to retrieve something from his car and was on the walk when we arrived. I am sure we were very visibly moved to be able to talk personally and to shake hands with an Apostle. He gestured toward the house and said, speaking of the stake presidency who were assembled there, "They are great men. Never fail to learn from men such as these." And I had been taught something of the unwritten order of things by an Apostle.

There is so much you can learn by watching experienced leaders in the wards and stakes in which you live. There is so much you can learn by listening to the older brethren and sisters who have had a lifetime of experience in the school of the unwritten.

Another illustration. There is an order of things as to where we go for counsel or blessings. It is simple--we go to our parents. When they are no longer available, if it is a blessing, then we may go to our home teacher. For counsel, you go to your bishop. He may choose to send you to his file leader--the stake president. But we do not go to the General Authorities. We do not write to them for counsel or suppose that someone in a more prominent position will give a more inspired blessing. If we could get this one thing taught in the Church, great power would rest upon us.

President Joseph F. Smith taught that should there be sickness in a home and should there be present "apostles, or even members of the first presidency of the Church, . . . the father is there. It is his right and it is his duty to preside" (Gospel Doctrine, p. 286).

There is one authorized "end run" around the bishop, the stake president, the General Authority, and everyone else in our line of authority. That is to our Father in Heaven in prayer. If we do that, we will in most instances solve our own problems.

Another principle: Revelation in the Church is vertical. It generally confines itself to the administrative or geographic boundaries or limitations assigned to the one who is called. For instance, a bishop who is trying to solve a problem will not get revelation by counseling with a bishop from another ward or stake to whom he is related or with whom he might work at the office.

My experience has taught me that revelation comes from above, not from the side. However more experienced or older or however more spiritual someone to the side may appear to be, it is better to go up through proper channels.

Principle: A prime attribute of a good leader is to be a good follower. In a meeting with bishops, a new and struggling bishop once asked me, "How do I get people to follow me? I have called nine sisters to be president of the Primary and none has accepted." There was a good humor and pleasant spirit in the meeting which made it an ideal teaching moment. I answered that I doubted that he had "called" any of the nine sisters. He must only have asked or invited them.

I told him that if he had earnestly prayed and counseled with his counselors as to who should preside over the Primary, the first sister would have accepted the call. Perhaps he might have discovered in the

interview some reason why it was not advisable or timely for that sister to serve and excused her from serving. But surely not more than one or two. If that many sisters turned down the call, something was out of order--the unwritten order.

Because there was such good spirit in the meeting, I said to him, "Bishop, I know something else about you. You're not a good follower, are you? Aren't you the one who is always questioning what the stake president asks of his bishops?" The other bishops in the room started to chuckle and nodded their heads--he was the one. He chuckled and said he supposed that was right. I said, "Perhaps the reason your members don't follow their leader is because you don't follow yours. An essential attribute of a leader in the Church is faithful and loyal followship. That is just the order of things--the unwritten order of things."

When I was a young man, Elder Spencer W. Kimball came to our conference and he told this experience. When he was a stake president in Safford, Arizona, there was a vacancy in the office of superintendent of Young Men in the stake, as the office was then called. He left his office one day, went a few steps down the street, and had a conversation with the owner of a business. He said, "Jack, how would you like to be superintendent of the stake Young Men's organization?"

Jack replied: "Aw, Spencer, you don't mean me."

Spencer replied, "Of course I do. You get along well with the youth." He tried to convince him, but the man turned him down.

Later in the day, after smoldering with his failure and finally remembering what Jacob had said in the Book of Mormon-- "having first obtained mine errand from the Lord" (Jacob 1:17)--he returned to Jack. Calling him "brother" and by his last name, he said, "We have a vacancy in a stake office. My counselors and I have discussed it; we've prayed about it for some time. Sunday we knelt down together and asked the Lord for inspiration about who should be called to that position. We received the inspiration that you should be called. As a servant of the Lord, I am here to deliver that call."

Jack said, "Well, Spencer, if you are going to put it that way . . ."

"Well, I am putting it that way."

You know the result. It helps to follow the proper order of things, even the unwritten order.

I have on my desk a letter from a brother who is greatly bothered because he was not called to office properly. He accepted the call and is willing to serve, but he said his bishop did not consult his wife first and otherwise did not handle it properly.

When I respond to him, I will try to teach him something of the unwritten order of things as it relates to being a little patient with how things are done in the Church. In the first section of the Doctrine and Covenants, the Lord admonished every man to "speak in the name of God the Lord, even the Savior of the world" (D&C 1:20). I think I'll point out to him that he may one day be a bishop, overburdened with problems in the ward and with an extra burden of personal cares, and suggest that he give now what he would appreciate receiving then.

Another point of order: Bishops should not yield the arrangement of meetings to members. They should not yield the arrangement for funerals or missionary farewells to families. It is not the proper order of things for members or families to expect to decide who will speak and for how long. Suggestions are in order, of course, but the bishop should not turn the meeting over to them. We are worried about the drift that is occurring in our meetings.

Funerals could and should be the most spiritually impressive. They are becoming informal family reunions in front of ward members. Often the Spirit is repulsed by humorous experiences or jokes when the time could be devoted to teaching the things of the Spirit, even the sacred things.

When the family insists that several family members speak in a funeral, we hear about the deceased instead of about the Atonement, the Resurrection, and the comforting promises revealed in the scriptures. Now it's all right to have a family member speak at a funeral, but if they do, their remarks should be in keeping with the spirit of the meeting.

I have told my Brethren in that day when my funeral is held, if any of them who speak talk about me, I will raise up and correct them. The gospel is to be preached. I know of no meeting where the congregation is in a better state of readiness to receive revelation and inspiration from a speaker than they are at a funeral. This privilege is being taken away from us because we don't understand the order of things--the unwritten order of things--that relates to the administration of the Church and the reception of the Spirit.

Our bishops should not give our meetings away. That is true of our missionary farewells. We're deeply worried that they now have become kind of reunions in front of ward members. The depth of spiritual training and teaching which could go on is being lost. We have failed to remember that it is a sacrament meeting and that the bishop presides.

There are many things I could say about such matters as wearing Sunday best. Do you know what "Sunday best" means? It used to be the case. Now we see ever more informal, even slouchy, clothing in our meetings, even in sacrament meeting, that leads to informal and slouchy conduct.

It bothers me to see on a sacrament meeting program that Liz and Bill and Dave will participate. Ought it not be Elizabeth and William and David? It bothers me more to be asked to sustain Buck or Butch or Chuck to the high council. I just say, Can't we have the full names on that important record? There is a formality, a dignity, that we are losing--and it is at great cost. There is something to what Paul said about doing things "decently and in order."

Well, there is so much I want to tell you about the unwritten order of things, but then these are things that you must learn for yourself. If we could only put you in the circumstance where you begin to observe, begin to get that training, then you will know how the Church is to operate and why it operates that way. You will find that it conforms to the principles which are outlined in the scriptures. If you will just "treasure up in your minds continually the words of life," the Lord will bless you and give "you in the very hour" what you should say and what you should do (D&C 84:85). Learn about this great pattern--the teachings that come to us from just watching and participating.

Soon after Spain had been opened for the preaching of the gospel, I was in Barcelona. Two of the first missionaries sent to Spain were sent to Barcelona to open the city. They had appealed to President Smith Griffin for forty chairs. He was in Paris at the time, and he didn't know why they wanted forty chairs when they had no members. He hesitated at the expense, but he thought he would encourage the missionaries. So he approved the forty chairs.

When we arrived at the meeting hall, upstairs in a business building, the forty chairs were filled. There were people standing. The elders had arranged for their first convert, a middle-aged man who worked in a fish market, to conduct the meeting. We watched as they taught him what to do, sometimes standing up to whisper to him.

Brother Byish nervously got through the meeting with their assistance. And then, as he stood to close, the Spirit of the Lord fell upon him and he preached with great power and at some length. It was an inspired testimony, an unforgettable moment. The two young elders, both converts from South America, had somehow learned something of the unwritten order of things. They were putting the Church in place in proper order in Barcelona. Now there are four stakes in that city.

And so it goes. The Lord uses the ordinary Saints, the rank and file, to move his work along.

Isn't it strange that princes and kings

And clowns that caper in sawdust rings
And just plain folks like you and me
Are builders for eternity?
To each is given a bag of tools,
A shapeless mass and a book of rules,
And each must build ere life has flown,
A stumbling-block or a stepping stone.

--R. L. Sharpe,

"Stumbling-Block or Stepping Stone"

The Church will move on, and it moves on just because the rank and file learn by observation, learn by teaching, learn by experience. Most of all, we learn because we are motivated by the Spirit. One day, of course, you who are young now will lead the Church. If in the intervening time you will learn and study the unwritten order of things, the power of the Lord will be upon you to the end that you might be the useful servant.

I bear witness that this is His Church, The Church of Jesus Christ of Latter-day Saints and, as the Lord said, that all "might speak in the name of God the Lord, even the Savior of the world" (D&C 1:20).

I invoke his blessings upon you and bear witness to you in the name of Jesus Christ, amen.