

Come Follow Me Lesson 25

June 14-20

D&C 64-66

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Revelation given through Joseph Smith the Prophet to the elders of the Church, at Kirtland, Ohio, September 11, 1831. HC 1: 211–214. The Prophet was preparing to move to Hiram, Ohio, to renew his work on the translation of the Bible, which had been laid aside while he had been in Missouri. A company of brethren who had been commanded to journey to Zion (Missouri) was earnestly engaged in making preparations to leave in October. At this busy time, the revelation was received.

1–11, The saints are commanded to forgive one another, lest there remain in them the greater sin; 12–22, The unrepentant are to be tried in church courts; 23–25, He that is tithed shall not be burned at the Lord's coming; 26–32, The saints are warned against debt; 33–36, The rebellious shall be cut off out of Zion; 37–40, The Church shall judge the nations; 41–43, Zion shall flourish.

1 BEHOLD, thus saith the Lord your God unto you, O ye elders of my ^achurch, hearken ye and hear, and receive my will concerning you.

2 For verily I say unto you, I will that ye should ^aovercome the world; wherefore I will have ^bcompassion upon you.

3 There are those among you who have sinned; but verily I say, for this once, for mine own ^aglory, and for the salvation of souls, I have ^bforgiven you your sins.

4 I will be merciful unto you, for I have given unto you the ^akingdom.

5 And the ^akeys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ^bordinances.

6 There are those who have sought occasion against him without cause; ("I will give you one of the Keys of the mysteries of the Kingdom," said the Prophet Joseph Smith. "It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives" (*Teachings of the Prophet Joseph Smith*, 156-57). One of the first examples of this principle in this dispensation is Ezra Booth. Soon after finding fault in the Prophet Joseph Smith he left the Church, became the first to publish anti- Mormon material, and was part of the mob that tarred and feathered the Prophet. See commentary on Doctrine and Covenants 64:15-16; the introduction to Doctrine and Covenants 71; and the commentary on Doctrine and Covenants 78:9; 121:16-46; 122. Revelations of the Restoration, 460)

7 Nevertheless, he has sinned; but verily I say unto you, I, the Lord, ^aforgive sins unto those who ^bconfess their sins before me and ask forgiveness, who have not ^csinned unto ^ddeath. ("All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men, . . . neither in this world, neither in the world to come" (Matthew 12:31-32). "In the sense that 'no murderer hath eternal life abiding in him' (1 John 3:15), that is, that none guilty of premeditated murder can ever gain the celestial kingdom, murder also is a sin unto death. Such persons can never again enjoy spiritual life. It appears that there are some special circumstances under which adultery, in this sense, is also a sin unto death, as witness the Prophet's declaration: "If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom" (Smith, *History of the Church*, 6:81). Revelations of the Restoration, 460-61)

8 My disciples, in days of old, sought ^aoccasion against one another and forgave not one another in their hearts; and for this ^bevil they were ^cafflicted and sorely ^dchastened. (With the exception of Judas, who was from Judah, the twelve apostles chosen by the Savior were from Galilee; a number of them were

relatives, and all were neighbors. They would have been well acquainted with each other at the time of their call to the apostleship, and with that association would have come ample opportunity—for life always seems to afford such—to give and take offense. Some of these matters remained unresolved "in their hearts," which would both restrain the Spirit and canker the soul. For this, the Savior said, they were sorely chastened. In what we have come to know as the Sermon on the Mount, which was the ordination sermon for the newly called apostles in the meridian dispensation, Christ said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23-24). The remembrance Christ speaks of is not that you have something against your brother, for the assumption is that you already would have corrected such feelings; instead, one coming to the altar may remember that his brother harbors bad feelings toward him. Such feelings may be unjustified; nevertheless, the responsibility rests with the true Saint to go to his brother and see that the matter is corrected. Revelations of the Restoration, 461)

SCRIPTURE MASTERY: 9 Wherefore, I say unto you, that ye ought to ^aforgive one another; for he that ^bforgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. (Teaching the principles presented here, President Boyd K. Packer used the following illustration:

"There are spiritual disorders and spiritual diseases that can cause intense suffering.

"If you suffer from worry, from grief or shame or jealousy or disappointment or envy, from self-recrimination or self-justification, consider this lesson taught to me many years ago by a patriarch. He was as saintly a man as I have ever known. He was steady and serene, with a deep spiritual strength that many drew upon.

"He knew just how to minister to others who were suffering. On a number of occasions I was present when he gave blessings to those who were sick or who were otherwise afflicted. His was a life of service, both to the Church and to his community. . . .

"He grew up in a little community with a desire to make something of himself. He struggled to get an education.

"He married his sweetheart, and presently everything was just right. He was well employed, with a bright future. They were deeply in love, and she was expecting their first child.

"The night the baby was to be born, there were complications. The only doctor was somewhere in the countryside tending to the sick.

"After many hours of labor, the condition of the mother-to-be became desperate.

"Finally the doctor was located. In the emergency, he acted quickly and soon had things in order. The baby was born and the crisis, it appeared, was over.

"Some days later, the young mother died from the very infection that the doctor had been treating at another home that night. . . . Everything was not right now; everything was all wrong. He had lost his wife. He had no way to tend both the baby and his work.

"As the weeks wore on, his grief festered. 'That doctor should not be allowed to practice,' he would say. 'He brought that infection to my wife. If he had been careful, she would be alive today.'

"He thought of little else, and in his bitterness, he became threatening. Today, no doubt, he would have been pressed by many others to file a malpractice suit. And there are lawyers who would see in his pitiable condition only one ingredient—money!

"But that was another day, and one night a knock came at his door. A little girl said simply, 'Daddy wants you to come over. He wants to talk to you.'

"'Daddy' was the stake president. A grieving heartbroken young man went to see his spiritual leader.

"This spiritual shepherd had been watching his flock and had something to say to him.

"The counsel from that wise servant was simply, 'John, leave it alone. Nothing you do about it will bring her back. Anything you do will make it worse. John, leave it alone.'

"My friend told me then that this had been his trial—his Gethsemane. How could he leave it alone? Right was right! A terrible wrong had been committed and somebody must pay for it. It was a clear case. "But he struggled in agony to get hold of himself. And finally, he determined that whatever else the issues were, he should be obedient.

"Obedience is powerful spiritual medicine. It comes close to being a cure-all.

"He determined to follow the counsel of that wise spiritual leader. He would leave it alone.

"Then he told me, 'I was an old man before I understood! It was not until I was an old man that I could finally see a poor country doctor—overworked, underpaid, run ragged from patient to patient, with little medicine, no hospital, few instruments, struggling to save lives, and succeeding for the most part.

"'He had come in a moment of crisis, when two lives hung in the balance, and had acted without delay.

"'I was an old man,' he repeated, 'before I finally understood! I would have ruined my life,' he said, 'and the lives of others.'

"Many times he had thanked the Lord on his knees for a wise spiritual leader who counseled simply, 'John, leave it alone'" ("Balm of Gilead," 17-18). Of course, there are worse sins than holding a grudge, but the offender who has truly repented of his sin and truly seeks forgiveness from those he has injured has none of his sin remaining. On the other hand, the grudge holder, unmerciful and unrepentant, has *all* of his or her sin remaining. Our holding a grudge will not keep the repentant individual from receiving God's forgiveness, but it will render *us* unfit for it (see Matthew 6:15). ACD&C 2:212).

10 I, the Lord, will ^aforgive whom I will forgive, but of you it is required to ^bforgive all men. (Moreover, *forgiveness* does not always mean what some people think it means, or what they want it to mean. For example, to forgive an employee who has embezzled does *not* mean one must rehire him or her or even that one must necessarily drop criminal or civil charges. To forgive an errant Church member doesn't mean he or she shouldn't still face a disciplinary council (see D&C 64:12–14). Forgiveness requires that we rid ourselves of all bitterness, hatred, or desire for revenge. It requires that we hold a grudge no longer. But forgiveness does not require that all relations and feelings be restored to what they once were between the forgiver and the forgiven. It is possible to forgive those who have offended us while at the same time preferring not to deal with them again. Forgiveness is about the elimination of negative feelings but not always about the restoration of former relationships and privileges. ACD&C 2:213)

11 And ye ought to say in your hearts—let God ^ajudge between me and thee, and ^breward thee according to thy ^cdeeds. (In saying this we decline to judge or to condemn others (see Matthew 7:1). We decline to take things personally but leave it to God to reward or condemn our adversaries. In adopting this attitude in our disagreements with others, we avoid anger, bitterness, hatred, malice, and all the other emotional poisons so dangerous to our own hearts. Suspending judgment about the motives or guilt of those with whom we disagree, however, is not the same as letting them have their way. Once again, this principle does not require us to put ourselves or our stewardship at risk but only to deal with our opposition nonjudgmentally. ACD&C 2:213-14)

12 And him that ^arepenteth not of his sins, and ^bconfesseth them not, ye shall bring before the ^cchurch, and do with him as the ^dscripture saith unto you, either by commandment or by revelation.

13 And this ye shall do that God may be glorified—not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not ^aoffend him who is your lawgiver—

14 Verily I say, for this cause ye shall do these things.

15 Behold, I, the Lord, was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley, for they ^akept not the law, neither the commandment;

16 They sought ^aevil in their hearts, and I, the Lord, ^bwithheld my Spirit. They ^ccondemned for evil that thing in which there was no evil; nevertheless I have forgiven my servant Isaac Morley. (Ezra Booth and Isaac Morley were called to serve as missionary companions in traveling to Independence, Missouri (D&C 52:23). They had angered the Lord in that they had "kept not the law, neither the commandment." A specific knowledge of what they did or did not do has not been preserved for us. It appears that they imbibed a selfish and critical spirit relative to what they had been asked to do. Isaac Morley repented of

that spirit and became a valiant servant of the Lord. Ezra Booth, on the other hand, nurtured his association with the spirit of darkness until he became its servant. Six months later he joined the mob that tarred and feathered Joseph Smith (George A. Smith, *Journal of Discourses*, 11:6-7). Revelations of the Restoration, 464)

17 And also my servant ^aEdward Partridge, behold, he hath sinned, and ^bSatan seeketh to destroy his soul; but when these things are made known unto them, and they repent of the evil, they shall be forgiven.

18 And now, verily I say that it is expedient in me that my servant Sidney Gilbert, after a few weeks, shall return upon his business, and to his ^aagency in the land of Zion;

19 And that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things.

20 And again, I say unto you, that my servant Isaac Morley may not be ^atempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that his farm should be sold.

21 I will not that my servant Frederick G. Williams should sell his farm, for I, the Lord, will to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some. (It may well be that these verses have an important application in our day. Knowing that in time certain of the Saints will be called to return to Missouri, that the temple will be built there, and that Independence will become the "center place" of Zion, some acting independent of priesthood direction have chosen to return to that area in the attempt to assure themselves of some role in the events prophesied to take place there. We note with special interest that those who were to migrate to Zion in that early day were specifically named and called to do so by revelation given through the Prophet. Such was the order of things until Kirtland had fulfilled its purpose. Then the general invitation was given for all desiring to unite with the Saints in Missouri to do so. We would expect the same pattern to be followed in that future day of return and suggest that those who have acted on their own, going before they have been called, will find themselves more of a hindrance to the Lord's purpose than a help. Revelations of the Restoration, 465)

22 And after that day, I, the Lord, will not hold any ^aguilty that shall go with an open heart up to the land of Zion; for I, the Lord, require the ^bhearts of the children of men.

SCRIPTURE MASTERY: 23 Behold, now it is called ^atoday until the ^bcoming of the Son of Man, and verily it is a day of ^csacrifice, and a day for the tithing of my people; for he that is ^dtithed shall not be ^eburned at his coming. (This first reference to tithing in the revelations of the Restoration does not carry the same meaning we have given that principle in our day. This revelation was given while the Church was living the law of consecration and thus is being used in the broad and general sense of giving liberally, of sacrificing without counting the cost. The law of tithing as it is presently practiced among the Saints was revealed in 1838 after the Saints had been driven out of Zion and were no longer practicing the law of consecration as it applied to the stewardship of lands. See commentary on Doctrine and Covenants 119. Revelations of the Restoration, 466)

24 For after today cometh the ^aburning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the ^bproud and they that do wickedly shall be as ^cstubble; and I will burn them up, for I am the Lord of Hosts; and I will not ^dspare any that remain in ^eBabylon. ("The scriptures abound in declarations and reiterations, in repeated and solemn affirmations of the great fact that the day of the Lord's coming will be a day of glory and a day of terror— of glory and recompense unto those who are living righteously, and a day of terror unto the proud and unto all who do wickedly. Now, many have asked, do we interpret that scripture as meaning that in the day of the Lord's coming, all who are not members of the Church shall be burned, or otherwise destroyed, and only this little body of men and women, very small compared with the uncounted hosts of men now living, shall be spared the burning and shall escape destruction? I think not so. I do not think we are justified in putting that interpretation upon the Lord's word, for He recognizes every man according to the integrity of his heart, and men who have not been able to understand the Gospel or who have not had opportunity of learning it and knowing

of it will not be counted as the willfully sinful who are fit only to be burned as stubble; but the proud, who lift themselves in the pride of their hearts and rise above the word of God and become a law unto themselves and who willfully and with knowledge deny the saving virtues of the atonement of Christ, and who are seeking to lead others away from the truth will be dealt with by Him according to both justice and mercy" (Talmage, Conference Report, April 1916, 128). Revelations of the Restoration, 466-67)

25 Wherefore, if ye believe me, ye will labor while it is called ^atoday.

26 And it is not meet that my servants, ^aNewel K. Whitney and Sidney Gilbert, should sell their ^bstore and their possessions here; for this is not wisdom until the residue of the church, which remaineth in this place, shall go up unto the land of Zion.

27 Behold, it is said in my laws, or forbidden, to get in ^adebt to thine enemies;

28 But behold, it is not said at any time that the Lord should not take when he please, and pay as seemeth him good.

29 Wherefore, as ye are agents, ye are on the Lord's errand; and whatever ye do according to the will of the Lord is the Lord's business.

30 And he hath set you to provide for his saints in these last days, that they may obtain an ^ainheritance in the land of Zion.

31 And behold, I, the Lord, declare unto you, and my ^awords are sure and shall not ^bfail, that they shall obtain it.

32 But all things must come to pass in their time.

33 Wherefore, be not ^aweary in ^bwell-doing, for ye are laying the foundation of a great work. And out of ^csmall things proceedeth that which is great.

34 Behold, the Lord ^arequireth the ^bheart and a ^cwilling mind; (Only when we have given our hearts to God is anything else that we give acceptable to him. We must have the attitude encouraged by so many of our leaders: It is the kingdom of God or nothing. "Zion, first and foremost," said President Joseph F. Smith. "Seek first the kingdom of God and His righteousness, that all other things may be added in the due time of the Lord, and in accordance with His pleasure. These are principles that should pervade the minds and hearts of all the Latter-day Saints. (Conference Report, April 1909, 3-5) and the willing and ^dobedient shall ^eeat the good of the land of Zion in these last days.

35 And the ^arebellious shall be ^bcut off out of the land of Zion, and shall be sent away, and shall not inherit the land. (Why would the rebellious be expelled from Zion? All who will be a part of a covenant community must keep their covenants, for their failure is hurtful not just to themselves but to the whole of the community. These verses remind us that our covenants are not simply between ourselves and God, but they also involve promises to the community of Saints. Indeed, the Saints would yet learn that they had covenant obligations to the Saints of dispensations past and to those of their kindred who had lived when the gospel was not on the earth (D&C 128:15, 18). The breaking of covenants not only hurts the transgressor but diminishes the community of believers of which they are a part. The oft-quoted text from Malachi is seen more clearly when we recognize that the Lord is addressing himself to the nation of Israel rather than particular individuals within that nation. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you [the covenant people or nation of Israel] blessed: for ye shall be a delightsome land, saith the Lord of hosts" (Malachi 3:7-12; emphasis added). Revelations of the Restoration, p. 468-69)

36 For, verily I say that the rebellious are not of the blood of ^aEphraim, (In other words by transgression one excludes oneself from being a true Israelite.) wherefore they shall be plucked out. (As a host of scriptures attests, the great promise of the last days is both the gathering and redemption of Israel. Israel is gathered by embracing the covenant of salvation restored through the Prophet Joseph Smith. She will be redeemed when each of her tribes returns to its land of promise and temples are built in both the Jerusalem of old and in the New Jerusalem. The promise of an inheritance in the New World rests with the descendants of Joseph or his sons, Ephraim and Manasseh. This promise is real and rests with his literal seed. In them is to be found believing blood and a propensity to observe the statutes of the Lord. Thus those who rebel against the laws of the Lord as revealed to the inhabitants of Zion identify themselves as not being children of the covenant or "of the blood of Ephraim." This was the last verse printed for the Book of Commandments before mobbers destroyed the press. The irony is poignant. Those seeking to destroy the Saints are here being told that in the due course of the Lord, they themselves will be driven from the land of Missouri and will have no claim upon it. Revelations of the Restoration, p. 469. Joseph Fielding Smith: It is essential in this dispensation that Ephraim stand in his place at the head, exercising the birthright in Israel, which was given to him by direct revelation. Therefore, Ephraim must be gathered first to prepare the way through the gospel and the priesthood, for the rest of the tribes of Israel when the time comes for them to be gathered to Zion. The great majority of those who have come into the Church are Ephraimites. It is the exception to find one of any other tribe, unless it is of Manasseh. It is Ephraim, today, who holds the priesthood. It is with Ephraim that the Lord has made covenant and has revealed the fulness of the everlasting gospel. It is Ephraim who is building temples and performing the ordinances in them for both the living and for the dead, When the "lost tribes" come-and it will be a most wonderful sight and a marvelous thing when they do come to Zion-in fulfilment of the promises made through Isaiah and Jeremiah, they will have to receive the crowning blessings from their brother Ephraim, the "firstborn" in Israel. The leaders of our people from the beginning have looked forward to this great day when Ephraim would be gathered and would stand in his place to crown the tribes of Israel. In an epistle issued by the First Presidency in October, 1852, the following appears: "The invitation is to all, of every nation, kindred and tongue, who will believe, repent, be baptized, and receive the gift of the Holy Ghost, by the laying on of hands, Come home: come to the land of Joseph, to the valleys of Ephraim." The Prophet Joseph Smith looked forward to the great day when Israel would be gathered. He stated at a conference held in June, 1831, "that John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion." President Brigham Young had these same thoughts constantly in mind and frequently spoke of them. "It is the house of Israel, we are after," said he, "and it is the very lad on whom Father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite." "We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, more especially through Ephraim, whose children are mixed among all the nations of the earth. I see a congregation of them before me today." President Young declares that Joseph Smith was a pure Ephraimite. This is true, Joseph Smith, father of the Prophet, received the birthright in Israel which he inherited through his fathers back to Ephraim and Joseph and Jacob to Abraham, For that reason the Patriarchal Priesthood was conferred upon him with the commandment that it should be handed down from father to son.)

37 Behold, I, the Lord, have made my church in these last days like unto a ^ajudge sitting on a hill, or in a high place, to ^bjudge the nations.

38 For it shall come to pass that the inhabitants of Zion shall ^ajudge all things pertaining to Zion.

39 And ^aliars and hypocrites shall be proved by them, and they who are ^bnot ^capostles and prophets shall be ^dknown. (Before Zion will be placed in a position to judge the world she must first set her own house in order. If there are any not worthy of the offices to which they have been called, be they apostles, prophets, or those serving at any level in the Church, they must be replaced by those who will honor the

call given to them. It will be remembered that Paul, writing to the Saints in Corinth, warned that there were "false apostles, deceitful workers, transforming themselves into the apostles of Christ" (2 Corinthians 11:13). The Church must cleanse itself before it can rightfully sit in judgment on the world. Revelations of the Restoration, p. 470)

40 And even the ^abishop, who is a ^bjudge, and his counselors, if they are not faithful in their ^cstewardships shall be condemned, and ^dothers shall be planted in their ^estead.

41 For, behold, I say unto you that ^aZion shall flourish, and the ^bglory of the Lord shall be upon her; ("Who, let me ask, unless he was inspired of the Lord, speaking by the gift and power of God, at that remote period of the Church's history, when our numbers were few, when we had no influence, name or standing in the world—who, I would ask, under the circumstances in which we were placed when this prediction was made, could have uttered such words unless God inspired him?" So queried Joseph F. Smith. To his own question he responded, "Zion is, indeed, flourishing on the hills, and it is rejoicing on the mountains, and we who compose it are gathering and assembling together unto the place appointed. I now ask this congregation if they cannot see that this prediction (which was made many years before the idea prevailed at all among this people that we should ever migrate and gather out to these mountain valleys) has been and is being literally fulfilled? If there were no other prophecy uttered by Joseph Smith, fulfilment of which could be pointed to, this alone would be sufficient to entitle him to the claim of being a true prophet" (Gospel Doctrine, 486-87). David O. McKay: Zion means, literally, a "sunny place" or "sunny mountain." It first designated an eminence in Palestine on which Jerusalem is built. In the Doctrine and Covenants, Zion has three designations: First, the land of America; second, a specific place of gathering; and third, the pure in heart. The Zion we build will pattern after the ideals of its inhabitants. To change men and the world, we must change their thinking, for the thing which a man really believes is the thing which he has really thought; that which he actually thinks, is the thing which he lives. Men do not go beyond their ideals; they often fall short of them, but they never go beyond them. Victor Hugo said: "The future of any nation can be determined by the thoughts of its young men between the ages of 18 and 25." Thus it is easy to understand why the Lord designates Zion as the "pure in heart" [Sec. 97:21], and only when we are such shall Zion "flourish and the glory of the Lord be upon her." The foundation of Zion, then, will be laid in the hearts of men: broad acres, mines, forests, factories, beautiful buildings, modern conveniences will be but means and accessories to the building of the human soul and the securing of happiness. We should choose, in building Zion, what we call the "four cornerstones of Zion's inhabitants." First: There must be a firm belief and acceptance of the truth that this universe is governed by intelligence and wisdom, and, as Plato said, "is not left to the guidance of an irrational and random chance." The second cornerstone is that the ultimate purpose in God's great plan is the perfecting of the individual. It is His desire that men and women become like Himself. He has said: "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) The third cornerstone is a realization that the first and most essential thing in man's progress is freedom—free agency. Man can choose the highest good, or he can choose the lowest good and fall short of what he was intended to be. The scale of human existence—starting from the lowest depths of degradation and rising to the heights of the sublime—indicates how men make use of their power of choice. . . . Fourth cornerstone: A sense of responsibility toward other individuals and the social group. . . . A careful analysis of the organization of the Church reveals the fact that it embodies all the strength of a strong central government, and every virtue and necessary safeguard of a democracy. 1. It has the authority of priesthood without the vice of priestcraft, every worthy man being entitled to a place and a voice in the governing quorums. 2. It offers a system of education, universal and free in its application, the safety valve, and the very heart and strength of a true democracy. 3. It offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and the millionaire. 4. In its ecclesiastical groupings efficiency and progress are enhanced because every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay—for the good of the

group. Truly from the standpoint of enhancing efficiency and progress, the Church of Christ has that form of government for which the nations today are seeking. (I, February 1959, 94:33-34.)

42 And she shall be an ^aensign unto the people, and there shall come unto her out of every ^bnation under heaven.

43 And the day shall come when the nations of the earth shall ^atremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen. (This prophecy is most remarkable, since it came in a day when the enemies of the Church inflicted pain and suffering upon the Saints with impunity. Yet, the promise was that sometime in the future all the nations of the earth would find reason to fear the power held by the elders of Israel. "Their arm shall be my arm," the Lord promised, "and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them" (D&C 35:14). Revelations of the Restoration, p. 471)

D&C 65

The Church is coming forth out of obscurity. Latter-day prophets have challenged us to take the gospel to all the world. Every member a missionary. Nurturing new converts is our continuing responsibility.

(What is the Kingdom of God and when has it been on the earth? Joseph Smith: Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed his word and gave power and authority to administer in his name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and, in consequence of rejecting the gospel of Jesus Christ and the Prophets whom God hath sent, the judgments of God have rested upon the people, cities, and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, that were destroyed for rejecting the Prophets. Now I will give my testimony. I care not for man. I speak boldly and faithfully and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. (Teachings of the Prophet Joseph Smith, pp. 271-272.))

(Elder M. Russell Ballard: While we are profoundly grateful for the many members of the Church who are doing great things in the battle for truth and right, I must honestly tell you it still is not enough. We need much more help. And so, as the people of Ammon looked to their sons for reinforcement in the war against the Lamanites, we look to you, my young brethren of the Aaronic Priesthood. We need you. Like Helaman's 2,000 stripling warriors, you also are the spirit sons of God, and you too can be endowed with power to build up and defend His kingdom. We need you to make sacred covenants, just as they did. We need you to be meticulously obedient and faithful, just as they were. What we need now is the greatest generation of missionaries in the history of the Church. We need worthy, qualified, spiritually energized missionaries who, like Helaman's 2,000 stripling warriors, are "exceedingly valiant for courage, and also for strength and activity" and who are "true at all times in whatsoever thing they [are] entrusted" (Alma 53:20). Listen to those words, my young brethren: valiant, courage, strength, active, true. We don't need spiritually weak and semicommitted young men. We don't need you to just fill a position; we need your whole heart and soul. We need vibrant, thinking, passionate missionaries who know how to listen to and

respond to the whisperings of the Holy Spirit. This isn't a time for spiritual weaklings. We cannot send you on a mission to be reactivated, reformed, or to receive a testimony. We just don't have time for that. We need you to be filled with "faith, hope, charity and love, with an eye single to the glory of God" (D&C 4:5). CR Oct 2002.)

D&C 1: 4 And the ^avoice of warning shall be unto all people, (It is commonly thought that the prophecies announcing that the gospel will be taught to those of every nation, kindred, tongue, and people can somehow be filled through radio, television, computers, or other forms of mass communication. This, however, cannot be the case. Only an ordained servant of the Lord can receive a confession of sins, baptize, and confer the gift of the Holy Ghost. Though the mass media can greatly help in teaching of the gospel, it will never replace the need for missionaries to find, love, teach, and nurture those who are seeking the blessings of the gospel. Joseph Fielding McConkie, Revelations of the Restoration, p. 43) by the mouths of my disciples, whom I have ^bchosen in these ^clast days. (Without question we are rapidly approaching the great day of the Lord, that time of "refreshing," when he will come in the clouds of heaven to take vengeance upon the ungodly and prepare the earth for the reign of peace for all those who are willing to abide in his law. It is only just that the Lord would speak again from the heavens, before that great day shall come, and commission his servants and send them forth to proclaim repentance and once again say to the people, "The kingdom of heaven is at hand." Surely, the Lord would not depend entirely upon the predictions of his ancient prophets for this warning of his second coming. **True it is, that the warnings given of old are to be heeded, but near the approach of these great events, it is right, and reason compels us to believe, that the Lord would again raise his voice through his appointed servants in a warning that the people might know that this great and dreadful day is even now at our doors.** Joseph Fielding Smith, Restoration of All Things, p. 302-03)

5 And they shall ^ago forth and none shall stay them, for I the Lord have commanded them. (Joseph Smith: No power can prevent the gospel from going forth. It is destined to be taught to those of every nation, kindred, and tongue. **"The Standard of Truth," Joseph Smith said, "has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done"** (History of the Church, 4:540).)

30 And also those to whom these commandments were given, might have ^apower to lay the foundation of this ^bchurch, and to bring it forth out of obscurity and out of ^cdarkness, the only true and living ^dchurch upon the face of the whole earth, with which I, the Lord, am well ^epleased, ^fspeaking unto the church collectively and not individually— (We as individuals are not doing all that could be done, all that should be done. I have no concern for the Church as a whole; its destiny is foretold, it is going on to glorious victory. [Sec. 65.] But that does not say that each of us who are members of the Church will go on to glorious victory; we may be left behind entirely. What are we doing individually? I repeat. (James E. Talmage, CR, October 1928, p. 118.))

Joseph Smith Papers – 197

*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, October 1831. HC 1: 218. **The Prophet designates this revelation as a prayer.***

1—2, *Keys of the kingdom of God are committed to man on earth, and the gospel cause shall triumph;*
3—6, *The millennial kingdom of heaven shall come and join the kingdom of God on earth.* (This revelation refers to the prophecy of Daniel that the God of heaven will set up his kingdom again upon

the earth in the last days and announces that the fulfillment of that prophecy has commenced in the restoration of the gospel. Speaking of himself, the Prophet Joseph Smith said, "I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world" (Teachings of the Prophet Joseph Smith, 366). This section is also an important commentary on Matthew 6:10, wherein the Savior prayed, as part of the Lord's Prayer, that the kingdom of his Father, or "the kingdom of heaven," as it is here described, might be established on the earth. Thus the Prophet's prayer and the Lord's Prayer become one. Revelations of the Restoration, p. 472. "At Hiram, several important conferences were held. There [sixteen] Revelations were received, including the memorable vision recorded in Section 76. There a mob, excited by the agitation of Ezra Booth, who had denied the faith and become an enemy, tried to take the life of the Prophet and Sidney Rigdon. No doubt, this Revelation came to strengthen them for the work and experiences before them." (Smith and Sjodahl, Commentary, p. 397.) The Prophet Joseph Smith indicated that this section is a prayer. He said, "In the fore part of October, I received the following prayer [D&C 65] through revelation" (*History of the Church*, 1:218).

1 HEARKEN, and lo, a voice as of one (Joseph Smith) sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—^aPrepare ye the way of the Lord, make his paths straight. (The only message that can prepare men for the coming of Christ is the gospel of Jesus Christ.)

2 The ^akeys of the ^bkingdom of God (The keys of the kingdom were committed to Joseph Smith and Oliver Cowdery in the spring of 1829 by Peter, James, and John, who received them at the hands of the Lord himself (D&C 27:12-13; 128:20-21). Revelations of the Restoration, p. 475) are committed unto man on the earth, and from thence shall the ^cgospel roll forth unto the ends of the earth, as the ^dstone which is cut out of the mountain (The stone cut out of the mountain is the latter-day kingdom of God as it was restored by the Prophet Joseph Smith. As to how the stone is to fill the whole earth, Orson Pratt observed that the fulfillment of the prophecy would not come through the use of weapons of warfare, for the "kingdom or stone cut out of the mountain without hands is a power superior to that of carnal weapons—the power of truth, for the kingdom of God cannot be organized on the earth without truth being sent down from heaven, without authority being given from the Most High; without men again being called to the holy Priesthood and Apostleship, and sent forth to publish the truth in its naked simplicity and plainness to the inhabitants of the earth. This truth will be the weapon of warfare, this authority and power sent down from heaven will go forth and will proclaim the message of the everlasting Gospel, the Gospel of the latter-day kingdom, publishing it first among the nations that compose the feet and toes of the great image. Will they be broken to pieces? Yes, when this message is published to them. When they are sufficiently warned, when the servants of God have gone forth in obedience to his commandments, and published in their towns, villages, cities, States and governments these sacred and holy principles that God Almighty has sent down from heaven in the latter times, it will leave all people, nations and tongues that hear the Gospel, and the principles and message pertaining to that kingdom, without any excuse. It will be a warning that will be everlasting on the one hand, or on the other, either to the bringing of the people to repentance, reformation and obedience to the Gospel of the kingdom, or the judgments which are predicted in this prophecy of Daniel will be poured out upon the heads of those nations and kingdoms, and they will become like the chaff of the summer threshing floor, even all those kingdoms that compose the great image; for be it known that the remnants of the Babylonish kingdom, represented by the head of gold, still exist in Asia; the remnants of the silver kingdom, of the brass kingdom, and the kingdom of iron still have their existence; but when the Lord Almighty shall fulfil this prophecy, the toes and feet and legs of iron of that great image, or all these kingdoms, will be broken in pieces, and they will become like the chaff of the summer threshing floor; the wind will carry them away and no place will be found for them" (Journal of Discourses, 15:72). Revelations of the Restoration, p. 475-76) without hands (The expression "without hands," as found in the prophecy of Daniel, is intended to emphasize that the kingdom to be established in the last days will

come by divine agency, not by the councils of men. It is to rest upon a new revelation, not upon the wisdom of ecumenical councils. Revelations of the Restoration, p. 476) shall roll forth, until it has ^cfilled the whole earth. (This verse announces that Daniel's prophecy of the establishment of God's kingdom in the last days is about to be fulfilled in the restoration of the gospel through Joseph Smith. This kingdom, the prophecy holds, is destined to "break in pieces and consume all" earthly kingdoms and "stand forever." **Surely this would have seemed an awesome thing to the then-infant Church struggling for survival in Kirtland, Ohio, and Jackson County, Missouri.** It will be recalled that Nebuchadnezzar, the king of Babylon, in the second year of his reign "dreamed dreams" that greatly troubled him. His diviners could not tell him the dreams or interpret them for him (Daniel 2:5a). Angry, Nebuchadnezzar ordered that they be cut into pieces and their houses made into dunghills. Upon learning this, Daniel asked the king to give him time before he sought to give the interpretation. He then united in importuning the heavens with his companions (Shadrach, Meshach, and Abednego) and had the secret revealed to him in a night vision. Daniel then sought audience with the king, where he first rehearsed the particulars of Nebuchadnezzar's dream and then gave its interpretation. That which the king had seen was "a great image" with a head of fine gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and clay. Then he saw a stone "cut out without hands" "which smote the image upon his feet," breaking them into pieces. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." "Thou art this head of gold," Daniel explained to Nebuchadnezzar, "and after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Then was to come a fourth kingdom with the strength of iron; that kingdom would be divided and the iron would be mixed with clay. "And in the days of these kings," Daniel explained, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Daniel 2:1, 44-45). By interpretation, we would understand that the kingdom of Nebuchadnezzar, which bore rule over all the earth, was the head of gold. Orson Pratt said, "'After thee shall come another kingdom represented by the breast and the arms of silver.' That is the Medo-Persian kingdom. After that another kingdom still inferior, called the kingdom of brass, forasmuch as gold is better than silver, silver more precious than brass, so these kingdoms that were to arise, to succeed each other, were to be inferior as time should pass along. The third kingdom, of brass, represented the Macedonian empire; then after that another kingdom, great and terrible, whose legs were of iron, strong and powerful. The fourth kingdom bore rule over the earth; that is admitted, by all commentators, to be the great Roman Empire, and by the division of the Roman empire into two divisions, representing the legs, and afterwards into the feet and toes. . . . **The present modern kingdoms of Europe that have grown out from the Roman empire represent the last vestiges of that great and powerful empire of Rome; that is, it fills up and makes the image complete**" (Journal of Discourses, 15:71). Revelations of the Restoration, p. 473-75)

3 Yea, a voice crying—^aPrepare ye the way of the Lord, prepare ye the ^bsupper of the Lamb, make ready for the ^cBridegroom. (This imagery is that of the New Testament (Matthew 22:2; Revelation 19:9). **Christ is both Lamb and Bridegroom; the bride is his Church, for whom the time of his coming will be a time of celebration. Missionaries now encompass the earth issuing the invitation to attend the marriage feast and rejoice with the King's Son. Those who clothe themselves in the robes of righteousness, or the wedding garment, will be accorded that privilege** (Matthew 22:11-14). Revelations of the Restoration, p. 476)

4 Pray unto the Lord, ^acall upon his holy name, make known his wonderful ^bworks among the people.

5 Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall ^acome down in heaven, ^bclothed in the brightness of his ^cglory, to meet the ^dkingdom of God which is set up on the earth. (When Christ returns, everything will be ready for his return.)

6 Wherefore, may the ^akingdom of God go forth, that the ^bkingdom of heaven may come, that thou, O God, mayest be ^cglorified in heaven so on earth, that thine ^denemies may be subdued; for ^ethine is the honor, power and glory, forever and ever (It would be from this verse that the section obtains its name "the prayer." Here, the Prophet addresses the heavens with the plea that the stone seen by Daniel (meaning the kingdom of God) will go forth and fill the whole earth, that the day of the millennial kingdom (spoken of here as the kingdom of heaven) might come. Revelations of the Restoration, p. 476). Amen.

Section 88: 81 Behold, I sent you out to ^atestify and warn the people, and it becometh every man who hath been warned to ^bwarn his neighbor. (All who have been warned of an impending danger have an obligation to warn others. This is true regardless of whether they choose to heed the warning or not. If I have been warned of the necessity of repentance and baptism and choose not to comply, I still have the obligation to warn family and friends that they must repent and be baptized. Revelations of the Restoration, p. 641)

Section 109: 72 Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth; that the ^akingdom, which thou hast set up without hands, may become a great mountain and fill the whole earth; 73 That thy ^achurch may come forth out of the wilderness of darkness, and shine forth fair as the ^bmoon, clear as the sun, and terrible as an army with banners; (The Church is likened to a mighty army that has come to reclaim the earth for its rightful king. Revelations of the Restoration, p. 73) 74 And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to ^aflow down at thy presence, and the ^bvalleys to be exalted, the rough places made smooth; that thy glory may fill the earth; (Elder Bruce R. McConkie said: "**Knowing as we do from latter-day revelation that the islands and continents were once joined in one landmass and will yet again be joined, we find new meaning in allusions and comments found in the ancient scriptures. As part of a description of the Second Coming, John tells us: 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.'** (Rev. 6:14). In connection with the greatest earthquake of the ages, John says: 'And every island fled away, and the mountains were not found.' (Rev. 16:20). Also in a Second Coming setting John speaks of the voice of the Lord '**as the voice of many waters, and as the voice of a great thunder.'** (Rev. 14:2). This is the identical language used by the Lord in telling Joseph Smith that the mountains and valleys shall not be found, that the great deep (apparently the Atlantic Ocean) will be driven back into the north countries, 'and the islands shall become one land.' (D&C 133:22-23). The voice of many waters and of a great thunder could well be the thunderous surging of a whole ocean moving half an earth's distance from where it now is. And all of this gives deep meaning to John's account, which says: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' (Rev. 21:1). The apparent meaning of this is that the sea, or ocean, that separates the continents will cease to be, for their great landmasses will be joined together again" (Millennial Messiah, 623-24).)

Our Heritage: 116-17:

During President McKay's administration, the seeds for the growth of the Church in Asia were planted by Church members serving in the armed forces. A young private from American Fork, Utah, serving in

South Korea, noticed that United States soldiers who met Korean civilians made the Koreans jump aside off the path while the soldiers passed by. The young Church member, in contrast, moved aside and let the Koreans use the paths. He also made an effort to learn their names and greeted them pleasantly as he passed by. One day he entered the mess hall with five of his friends. The line to get the food was very long, so he waited at a table for a time. Soon a Korean worker appeared with a tray of food. Pointing to the one stripe on his arm, the soldier said, "You can't serve me. I'm only a private." The Korean replied, "I serve you. You Number One Christian."

By 1967 missionaries and servicemen had been so effective in teaching the gospel in Korea that the Book of Mormon was translated into the Korean language and stakes and wards soon dotted that land.

Missionaries also had great success in Japan. After World War II, Church members in Japan had infrequent contact with Church representatives for several years. But Latter-day Saint servicemen stationed in Japan after the war helped the Church to grow stronger. In 1945, Tatsui Sato was impressed by Latter-day Saint servicemen who declined to drink tea, and he asked them questions that led to his baptism and the baptisms of several of his family members the following year. Elliot Richards baptized Tatsui, and Boyd K. Packer, a serviceman who would later become a member of the Quorum of the Twelve, baptized Sister Sato. The Sato home served as the place where many Japanese people first heard the message of the restored gospel. Soon Latter-day Saint missionaries who had fought against the Japanese during World War II were opening Japanese cities to missionary work.

While the Church presence in the Philippines can also be traced to the efforts of American servicemen and others after World War II, the strong growth of the Church began there in 1961. A young Filipino woman who was not a member of the Church heard about the Book of Mormon and met several Latter-day Saints. As a result, she felt impressed to approach government officials with whom she was acquainted to ask that approval be given for Latter-day Saint missionaries to come to the Philippines. The approval was given and just months later, Elder Gordon B. Hinckley of the Quorum of the Twelve rededicated the country for missionary work.

Our Heritage, pages 124-25:

President Spencer W. Kimball

A man who knew much about pain and suffering, Spencer W. Kimball, the senior member of the Twelve, was sustained as President of the Church after President Lee died. Most of his vocal cords had been removed because of cancer, and he spoke in a quiet, husky voice that Latter-day Saints came to love. Known for his humility, his commitment, his ability to work, and his personal slogan, "Do It," President Kimball thrust in his sickle with all his might.

Spencer W. Kimball's first address as President was to the Church's regional representatives, and it was memorable for everyone who attended. A participant in the meeting recalled that only moments after the talk began, "we became alert to an astonishing spiritual presence, and we realized that we were listening to something unusual, powerful, different. . . . It was as if he were drawing back the curtains which covered the purpose of the Almighty and inviting us to view with him the destiny of the gospel and the vision of its ministry."

President Kimball showed the leaders "how the Church was not fully living in the faithfulness that the Lord expects of His people, and that, to a certain degree, we had settled into a spirit of complacency and satisfaction with things as they were. It was at that moment that he sounded the now famous slogan, 'We

must lengthen our stride.’ ” He admonished his audience to increase their commitment to proclaiming the gospel to the nations of the earth. He also called for a large increase in the number of missionaries who could serve in their own countries. At the conclusion of the sermon, President Ezra Taft Benson declared, “Truly, there is a prophet in Israel.”

This is the full text of the talk by Elder W. Grant Bangerter Of the First Quorum of the Seventy given at the October General Conference in 1977:

My dear brethren and sisters, I extend special greetings from the Saints in Brazil and report that the construction of the new temple in São Paulo is nearing completion.

I have in mind a special moment in Church history which has a great bearing on our testimonies and on the progress of the gospel. I hope that it has been duly recorded by those who keep the history. I refer to what happened on the 4th of April, 1974.

The story really begins on the 26th of December, 1973. President Harold B. Lee passed away suddenly on that day. His death was completely unexpected. It is necessary to remember that over a period of twenty-five years, members of the Church had awaited the time when Harold B. Lee would become the president. There had been every reason to think that this would eventually happen, due to his relative youthfulness and because he occupied a position in seniority following Joseph Fielding Smith and David O. McKay, both of whom were of advanced age. In addition, Harold B. Lee had gained more than average prominence. His leadership in the welfare and priesthood programs of the Church, his forceful nature, and his sound judgment had made him one of the apostles most listened to and one whose influence and advice were most respected. He had an evident spiritual stature which commended him to the members of the Church as one of the great men of our time. He possessed an unusual ability to relate as a personal friend to countless people. It was expected that when he became president he would preside for twenty years or more.

Suddenly he was gone!—called elsewhere after only 1 1/2 years. It was the first time since the death of the Prophet Joseph Smith when the president had died before it was time for him to die. In deep sorrow and concern the surging questions arose in the minds of the people, much as they did at the time when Joseph Smith was killed in Carthage, Illinois. “What will we do now? How can we carry on without the prophet? Our great leader has gone. Can the Church survive this emergency?”

Of course we knew that the Church would survive, but it could not possibly be the same. We had never expected Spencer W. Kimball to become the president, and we had not looked to him for the same leadership evident in the life of Harold B. Lee. We knew, of course, that he would manage somehow, until the next great leader arose, but it would not be easy for him, and things would not be the same. “O Lord,” we prayed, “please bless President Kimball. He needs all the help you can give him.” Such seemed to be the attitude in the hearts of the Latter-day Saints during those days of mourning.

We return to the 4th of April, 1974. There were gathered that morning in the Church Office Building, all of the General Authorities as well as the Regional Representatives and other leaders from around the world. We were to be instructed once again, as we had been periodically during the past seven years. On each preceding occasion Harold B. Lee had given us our direction and sounded the trump of leadership. Now he was no longer there, and we all felt his absence deeply. Again came the questions: “How can we proceed without our great leader?” “How can President Kimball fill the empty space?” And again the prayers went forth: “Please bless President Kimball.”

The moment came when President Kimball arose to address the assembled leadership. He noted that he also had never expected to occupy this position and that he missed President Lee equally with the rest of us. Then he reviewed much of the instruction which President Lee had given over the past years, and our prayers in behalf of President Kimball continued.

As he proceeded with his address, however, he had not spoken very long when a new awareness seemed suddenly to fall on the congregation. We became alert to an astonishing spiritual presence, and we realized that we were listening to something unusual, powerful, different from any of our previous meetings. It was as if, spiritually speaking, our hair began to stand on end. Our minds were suddenly vibrant and marveling at the transcendent message that was coming to our ears. With a new perceptiveness we realized that President Kimball was opening spiritual windows and beckoning to us to come and gaze with him on the plans of eternity. It was as if he were drawing back the curtains which covered the purpose of the Almighty and inviting us to view with him the destiny of the gospel and the vision of its ministry.

I doubt that any person present that day will ever forget the occasion. I, myself, have scarcely reread President Kimball's address since, but the substance of what he said was so vividly impressed upon my mind that I could repeat most of it at this moment from memory.

The Spirit of the Lord was upon President Kimball and it proceeded from him to us as a tangible presence, which was at once both moving and shocking. He unrolled to our view a glorious vision. He told us of the ministry performed by the apostles in the day of the Savior, and how the same mission was conferred on the apostles under Joseph Smith. He demonstrated how these men had gone forth in faith and devotion and were clothed with great power, by which they had carried the gospel to the ends of the earth, reaching further, in some ways, than we with the strength of this modern church are doing at the present time. He showed us how the Church was not fully living in the faithfulness that the Lord expects of His people, and that, to a certain degree, we had settled into a spirit of complacency and satisfaction with things as they were. It was at that moment that he sounded the now famous slogan, "We must lengthen our stride." (See *Ensign*, Oct. 1974, p. 5.) I doubt that everyone fully understands that directive even now. If it were put into the vernacular it would sound much more like: "Let's get off our dime!" "Get going!" "Move!"

President Kimball bespoke other messages: "We must go to all the world." "Every boy should go on a mission." "Open the door to new nations." "Send missionaries from It's a Young Church in ... Mexico, South America, Japan, Great Britain, and Europe." (See "When the World Will Be Converted," *Ensign*, Oct. 1974, pp. 2-14.) This was a new vision, disturbing and exciting, added to the old.

The thought came to me: "Imagine! At any moment the president might call any or all of us to go to distant lands or otherwise extend the preaching of the gospel." I little realized that within six months I would be en route to Portugal for that very purpose.

President Kimball spoke under this special influence for an hour and ten minutes. It was a message totally unlike any other in my experience. I realized that it was similar to the occasion on the 8th of August, 1844, when Brigham Young spoke to the Saints in Nauvoo following the death of the Prophet Joseph. Sidney Rigdon had returned from Pittsburgh, where he had apostatized, to try to capture the Church. Many people testified, however, that as Brigham Young arose, the power of the Lord rested upon him to the extent that he was transfigured before them, with the appearance and the voice of Joseph Smith. That moment was decisive in the history of the Church, and the occasion of April 4, 1974, is parallel.

When President Kimball concluded, President Ezra Taft Benson arose and with a voice filled with emotion, echoing the feeling of all present, said, in substance: “President Kimball, through all the years that these meetings have been held, we have never heard such an address as you have just given. Truly, there is a prophet in Israel.”

Now I affirm that since April 1974 things have indeed not been the same. This is no attempt to eulogize President Kimball into a figure greater than other presidents of the Church, but to point out the continuing spiritual power which attends the prophet of the Lord, whoever he may be. But President Kimball has nevertheless launched us into a new perspective and is causing us to take giant strides. Since that day no one has worried the least little bit about who is the Lord’s prophet.

We suddenly find ourselves in a new era of the gospel. The members of the Church should recognize it for what it is. These years are decisive!

Think of what President Kimball says and does! With a word he has called forth nearly 10,000 new missionaries. He has opened many new lands, ushered in the day of the Lamanite, called on the Saints to be true messengers of salvation, proclaimed with new emphasis the urgency of the work for the dead, and projected the construction of many new temples. As have all the prophets, he has called on the Church to purge itself of all evil and unrighteousness, such as immorality, divorce, faithlessness, apathy, slothfulness, dishonesty, and to repent and seek forgiveness whenever necessary. He has warned us to prepare with food, gardens, and financial stability, and to put our homes and families in order. Since we call ourselves a Zion people, President Kimball seems to think we should act like it. Both he and the Lord will be impatient with us if we don’t.

What we heard on April 4, 1974, and what we have heard since, sounds very similar to the declarations of Moses, Malachi, and Brigham Young. I feel, through President Kimball, the Lord’s impatience with leaders who don’t move; with members who won’t listen; especially with a world madly throwing everything overboard, including the anchor, the compass, the helm, and even the pilot. Our purpose is to keep the commandments, proclaim the gospel, baptize to repentance, confer the priesthood, organize the kingdom, and redeem the dead. In all this we are expected to leave footprints.

Since the Lord has been gracious enough to open the heavens in the last days, speaking to us through angels, messengers, and prophets in order that we might obtain eternal life, we cannot afford to languish in apathy. Let us take it seriously. It will be well worth it. Since April 4, 1974, things truly are no longer the same.

I pray the Church will listen to President Kimball. I think it does. There is great growth and improvement. There must be more—much, much more. The great history of the gospel is still in the future. We thank thee, O God, for a prophet. In the name of Jesus Christ, amen.

D&C 66

(In August 1831 William E. McLellin, then twenty- five years of age and recently widowed, was teaching school in Paris, Illinois. It was near this small town that he heard Harvey Whitlock and David Whitmer bear testimony of the Book of Mormon and the restored gospel in an outdoor meeting. Fascinated with their message, he closed his school with the idea of going to Missouri to meet the Prophet Joseph Smith. In Independence, Missouri, he met the Prophet's brother Hyrum, with whom he went into the woods and had a four-hour discussion about the events surrounding the Restoration. The following day he asked Hyrum to baptize him. Four days later he was ordained an elder. It was not,

however, until he had traveled back to Kirtland, Ohio, to attend a conference that he first saw Joseph Smith. At this conference, held on 25 October 1831, McLellin was ordained a high priest. On Saturday, 29 October, he obtained the blessing from the Prophet here recorded. Of that occasion he said, "This day the Lord condescended to hear my prayer and give me a revelation of his will, through his prophet or seer (Joseph)—And these are the words which I wrote from his mouth." It is of particular interest that he recorded his own blessing (*Journals of William E. McLellin*, 45; spelling and syntax standardized). In 1848 after McLellin's disaffection from the Church and after Brigham Young had led the Saints west, **McLellin wrote of this occasion that "I had expected and believed that when I saw Bro. Joseph, I should receive [a revelation] and I went before the Lord in secret, and on my knees asked him to reveal the answer to five questions through his Prophet, and that too without his having any knowledge of my having made such request. I now testify in the fear of God, that every question which I had thus lodged in the ears of the Lord of Sabaoth, were answered to my full and entire satisfaction. I desired it for a testimony of Joseph's inspiration. And I to this day consider it to me an evidence which I cannot refute"** (*Journals of William E. McLellin*, 57; spelling and syntax standardized). Although we have no record of the questions of which William E. McLellin speaks, they evidence themselves, at least in part, by a thoughtful reading of the revelation. Revelations of the Restoration, 477-78)

Joseph Smith Papers – 195, 201

Revelation given through Joseph Smith the Prophet, at Orange, Ohio, October 25, 1831. HC 1: 219–221. This was the first day of an important conference. In prefacing this revelation, the Prophet wrote: "At the request of William E. McLellin, I inquired of the Lord, and received the following."

1–4, The everlasting covenant is the fulness of the gospel; 5–8, Elders are to preach, testify, and reason with the people; 9–13, Faithful ministerial service assures an inheritance of eternal life.

1 BEHOLD, thus saith the Lord unto my servant ^aWilliam E. McLellin—Blessed are you, inasmuch as you have ^bturned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the ^cSavior of the world, even of as many as believe on my name.

2 Verily I say unto you, blessed are you for receiving mine ^aeverlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have ^blife and be made ^cpartakers of the ^dglories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

3 Verily I say unto you, my servant William, that you are clean, but not ^aall; (The text suggests here that there were sins of mind or deed for which William McLellin was not entirely repentant. ACD&C 2:228) repent, therefore, of those things which are not pleasing in my sight, saith the Lord, for the Lord will ^bshow them unto you. **(We should all be asking the Lord what we need to be repenting of.)**

4 And now, verily, I, the Lord, will show unto you what I ^awill concerning you, or what is my will concerning you.

5 Behold, verily I say unto you, that it is my will that you should ^aproclaim my gospel from land to land, and from ^bcity to city, yea, in those regions round about where it has not been proclaimed.

6 Tarry not many days in this place; go ^anot up unto the land of Zion as yet; but inasmuch as you can ^bsend, send; otherwise, think not of thy property.

7 ^aGo unto the eastern lands, bear ^btestimony in every place, unto every people and in their ^csynagogues, reasoning with the people.

8 Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions; and he that is ^afaithful shall be made ^bstrong in every place; and I, the Lord, will go with you.

9 Lay your ^ahands upon the ^bsick, and they shall ^crecover. Return not till I, the Lord, shall send you. Be patient in affliction. ^dAsk, and ye shall receive; knock, and it shall be opened unto you.

10 **Seek not to be ^acumbered.** Forsake all ^bunrighteousness. Commit not ^cadultery—a temptation with which thou hast been troubled. (McLellin had not committed sexual sin, but his thoughts may have been leading him in that direction. Here the Lord is warning him to depart from the path he was on. **Elder McLellin was not to concern himself with obtaining property, wealth, or earthly possessions. William E. McLellin's wife, Cinthia, and an infant child had died before the summer of 1831. Extant information suggests that he had a warm and tender relationship with her and that the temptation here mentioned came only after her death and before he married again** (*Journals of William E. McLellin*, 251; spelling and syntax standardized). Revelations of the Restoration, 479. **At his excommunication trial on 11 May 1838, William McLellin stated that after he lost confidence in Church leaders he "quit praying and keeping the commandments of God, and indulged himself in his lustful desires."** Heber C. Kimball also once reminded the apostate William McLellin that **Joseph had foretold he would become a Judas "if you did not forsake your adultery, fornication, lying and abominations."** ACD&C 2:229)

11 ^aKeep these sayings, for they are true and ^bfaithful; and thou shalt ^cmagnify thine office, and push many people to ^dZion with ^esongs of everlasting joy upon their heads.

12 ^aContinue in these things even unto the end, and you shall have a ^bcrown of eternal life at the right hand of my Father, who is full of ^cgrace and truth.

13 Verily, thus saith the Lord your ^aGod, your Redeemer, even Jesus Christ. Amen.