

**LESSON 41**  
**“Every Member a Missionary”**  
**D&C 1:4-5, 30; 65; 88:81; 109:72-74 Our Heritage, pages 116-17, 124-25**

**OVERVIEW:**

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.)

**SCRIPTURES:**

D&C 1: 4 And the <sup>a</sup>voice 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<sup>b</sup> chosen in these<sup>c</sup> last 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<sup>a</sup> go 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<sup>a</sup> power to lay the foundation of this<sup>b</sup> church, and to bring it forth out of obscurity and out of<sup>c</sup> darkness, the only true and living<sup>d</sup> church upon the face of the whole earth, with which I, the Lord, am well<sup>e</sup> pleased, <sup>f</sup>speaking 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.))

## SECTION 65

*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.)

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—<sup>a</sup>Prepare 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 <sup>a</sup>keys of the <sup>b</sup>kingdom 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 <sup>c</sup>gospel roll forth unto the ends of the earth, as the <sup>d</sup>stone 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 <sup>e</sup>filled 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 Abed-nego) 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—<sup>a</sup>Prepare ye the way of the Lord, prepare ye the <sup>b</sup>supper of the Lamb, make ready for the <sup>c</sup>Bridegroom. (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, <sup>a</sup>call upon his holy name, make known his wonderful <sup>b</sup>works 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 <sup>a</sup>come down in heaven, <sup>b</sup>clothed in the brightness of his <sup>c</sup>glory, to meet the <sup>d</sup>kingdom of God which is set up on the earth. (When Christ returns, everything will be ready for his return.)

6 Wherefore, may the <sup>a</sup>kingdom of God go forth, that the <sup>b</sup>kingdom of heaven may come, that thou, O God, mayest be <sup>c</sup>glorified in heaven so on earth, that thine <sup>d</sup>enemies may be subdued; for <sup>e</sup>thine 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 <sup>a</sup>testify and warn the people, and it becometh every man who hath been warned to <sup>b</sup>warn 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 <sup>a</sup>kingdom, which thou hast set up without hands, may become a great mountain and fill the whole earth; 73 That thy <sup>a</sup>church may come forth out of the wilderness of darkness, and shine forth fair as the <sup>b</sup>moon, 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 <sup>a</sup>flow down at thy presence, and the <sup>b</sup>valleys 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.