

PREFACE TO A STUDY OF SPIRITUALITY

This study has arisen out of a deep feeling that there are resources of inspiration and guidance awaiting all who will open their eyes to see. Also, more and more, we become aware that trust in worldly learning falls far short of trust in the rich ministry of God's Holy Spirit. If God's kingdom is to be realized in our day, it must be by those who truly walk with Him.

All of us think back with appreciation of the wisdom involved, when Jesus told his disciples to tarry at Jerusalem until the day of Pentacost and its spiritual empowerment, notwithstanding He had been, with them daily for more than three years. Divine endowment is even more necessary now than then: The experiences of Kirtland Temple in 1836 were rather partial in nature. Scriptures, promises, insights and spirit-blessed reasoning, indicate much more is possible. This, and the fact of the world's tremendous need, ought to make us intensely desire for the Lord to make bare his arm in our day, even as prophecy has foretold. Yet, before He can do this, both his ministry and his people must climb toward the mountain top of intelligent, exalted and empowering spirituality!

This study has been made and written in the hope of helping in this climbing. We need to perceive, delineate, and understand the characteristics of this kind of spirituality, that brings us near to God.

The historical background of this our church ought to warm our hearts for this kind of intensive effort. No other group can sense the urgency of the qualifying factors involved as can we, for out of this very area of high religious experience, we came into being.

Curiously, and insofar as I am aware, we have little written along this line, that discuss this noble type of spirituality, that tries to indicate its amazing possibilities, or that endeavor to show how it may be developed. The only book I have found is a small one written many years ago, by Myron Bond.

If I estimate the condition of our people, in general, at all correctly, we do not have as great spiritual power among us as we ought. Neither do I note much in the way of appeal to move us toward greater power. In fact I sometimes wonder whether very many of the saints have lost faith in the Lord's ability to grandly bless his sons and daughters. Be that as it may be, certainly we have not reached the zenith of what is possible.

I thank the several who have cut stencils for me. The Lord bless them for their sacrificial effort.

Finally, a testimony. Many experiences are back of this study, of others, and of my own. Often there have come expanding insights into the meaning of scriptures. Beyond this, as we have written, again and again, there has come the gift of prophetic illumination. Gratefully, I thank the Great Father for his blessing. Without His help this study could not have been made.

And now, with open heart and mind, and with deep humility before the Lord, will you open the door, as it were, and enter in.

Earl R. Curry,
Kirtland, Ohio

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SPIRITUALITY STUDY

CHAPTER 1

Chapter 1 starts with a basic definition of the word spirituality as used in this study, noting other definitions and concepts, with comment. An introductory statement of the marvelous possibilities of spiritual development opened up, by the unfolding of this basic definition. Advanced perceptions and concepts made possible by the light of the Restoration.

DISCUSSION:

There are definitions and concepts of what this word spirituality means, and they vary very widely indeed. Some have considerable value, while others are rather nebulous. The definition with which this study is concerned is both simple and profound. It is basically simple, but can lead to exalted heights, if there is an abiding concern and a real dedication to high experience and discovery in this field of religious living. It is very much Latter Day Saint in content.

TO BE SPIRITUAL, IN THE FINEST SENSE OF THE WORD, IS TO HAVE EXPERIENCE WITH AND BE BLESSED BY THE HOLY SPIRIT.

There is a very great variety of what Paul, in 1 Cor., calls spiritual gifts. By these gifts the Heavenly Father ministers unto, lifts up, inspires, and illuminates the individual person or groups of persons. As will be shown later, there are at least four score such gifts and ways of spiritual blessing. It was this kind of experience with the realm of the spiritual that produced the prophets of Israel, the Pauls and the Johns of the New Testament, the Lehis and the Nephtis of the Book of Mormon, and the Josephs of the Restoration. These, and many like them, who have lived far up on the mountain of Spirit-blessed experience, - these have changed the course of history.

Our concern in this study is that many more of our people shall find the way, through better understanding and perception, to a much finer spiritual life, as these men have, as much as may be.

OTHER CONCEPTS

There are of course, other explanations and uses of the word spiritual than this. A brief glance at some of these may be useful, and glorify the concept of this study by contrast.

For example, F.S.C. Northrop, a retired professor of Philosophy and Law, of Yale University, in his book *The Taming of the Nations*, McMillan, chapter ten, writes of the classical spiritual values of the West, as being Greco-Roman science and philosophy, with their unique concept of law, and the Hebrew-Christian religion. This is a highly impersonal use, and far from the intent of this study.

Some of our own people, who appear to take their start from prophetic concepts expressed in Section 85 of our Doctrine and Covenants, that makes LIGHT and the HOLY SPIRIT quite synonymous, as well as being the ultimate building stone, or building block of creation; as well as the saying in the second chapter of Genesis about all things being created spiritually before materially - from these they assert that all creation is spiritual. To perceive this fact and to live within the glow of this perception, is, they say, to be spiritual. Surely it was not such a concept that moved the prophets of Israel.

FROM DICTIONARIES

Dictionaries give a rather wide range of definitions, each covering a specific area of use. From these we glean the following:

1. The spiritual is that which pertains to the spirit as distinguished from matter.
2. The spiritual is that which relates to the soul or inner man.
3. The spiritual is that which relates to the soul or inner man as acted upon by the Holy Spirit; that which is bestowed by or comes from the Divine Spirit, as spiritual gifts and rewards.
This is near the meaning made use of in this study.
4. The spiritual is that which marks or characterizes the highest and finest qualities of the human mind.
5. To be spiritual is to be free from worldliness, and to live with a holy elevation of mind.
6. To be spiritual is to have the mind filled with holy things.

Each of the above statements, attempting to disclose what is included in the meaning of the word spiritual, has an aspect worth considering, and to some extent applying in our personal efforts to spiritualize ourselves. Our need to limit, or better, to catch a deeper concept, becomes apparent as we think about them.

FURTHER COMMENT, GLIMPSES OF POSSIBILITIES, AND APPEAL FOR PERSONAL INTEREST AND EVEN DEEP CONCERN.

Even a little reflection should assure anyone that the basic meaning of spirituality set out at the beginning of this chapter, is the one Reorganized Latter Day Saints should keep on their hearts and in their minds. This age needs, and the church needs, a demonstration of the power of the Trinity - Father, Son and Holy Spirit - to inspire life to the highest, and to solve the grave problems of our day.

It is evident that Jesus had something profound and far-reaching in mind when he promised to send the Comforter, the Holy Spirit unto the disciples to guide them into truth, to speak the mind of the Heavenly Father unto them, and to show them things to come. See John 16:13, Inspired Version. Moreover, Paul in 1 Cor. 12, certainly wrote of this kind of spirituality, as did Moroni in the last chapter of the Book of Mormon, and as is written in our 46th. section of the Doctrine and Covenants.

What marvelous experiences are increasingly possible as this larger concept of spirituality found in the scriptures, and made the subject of this Study, shall step by step find maximum manifestation. It can even result in the finest kind of apocalyptic vision, such as came to John on the isle of Patmos. This grand experience of John's was in the mind of a lecturer many, many years ago, when he too was thinking perhaps of the same kind of extra-ordinary saintliness that this study seeks to delineate - "Banish him to the dreariest Patmos you can find, and he will get a grand apocalypse among its barren crags." This is quoted from Daniel in Babylon, p9, by W. M. Punshon.

May we assert even more - an even finer type of prophetic experience is needed in this tragic time. This time when an all encompassing catastrophe threatens. This age when tremendous powers in the hands of evil men can cause widespread genocide, annihilating millions of the sons and daughters of men. This day when earth wide confusion is proliferating into destroying dismay, universal fear,

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ever growing hate and a bestial savagery. This Joel's "valley of decision" is when very great faith in God is so terribly needed, and when all that God stands for should be set forth "clearly and understandingly" and "Convincingly" before all the nations. Surely we are either in or near that stage of civilization (or lack of civilization) in the affairs of men, when we should be approaching the zenith of spiritual perception and guidance and light. The more anyone pushes toward this kind of goal, the more certain is the knowledge that it is possible.

Perceiving, therefore, the intelligent glory and the strength and power of action that arises out of exalted spiritual living, and knowing that the Everlasting Father waits to share and delegate vast spiritual power to his priesthood and his people— those who will prepare for his magnificent Endowment — we cannot help but plead with all into whose hands this study may come, that they, and all of us, shall redouble and even compound our efforts to become the kind of deeply spiritual people the Lord Jesus would have us to be! The church, the world and we ourselves need a growing response! As Mordecai said to Esther in Babylon — "Who knoweth whether thou art come to the kingdom for such a time as this."

This study, this endeavor is to reach toward an intelligent comprehension of what is involved in the word spirituality, is reverently dedicated to Father, Son, and Holy Spirit, who have blessed me in trying to see and understand. It is also dedicated to all who, with all their hearts, desire to become a profoundly spiritual people; and in the finest possible meaning of the term spirituality. May it assist many in becoming spirit-blessed colaborers with our Lord, as He makes bare His arm in these last days.

CHARACTERISTICS AND FUNCTIONS OF THE HOLY SPIRIT

Advance perceptions and concepts made possible by the light of the Restoration, somewhat in the nature of definition.

1. The Holy Spirit is a power that radiates out from the presence of our Everlasting Father into all creation, from the infinitely small to the infinitely large, and into all the stupendous vastness of space. It is this power He uses to create beings such as ourselves, as well as our earth, our solar system, as well as on and on to shaping indescribably giant systems of galaxies, and hanging them as radiant jewels far out in space, even to unnumbered light years away.
2. This Holy Spirit would seem to be somewhat akin to electric phenonema.
 - a. Electric forces can sear and burn. Just so in an infinitely finer sense can the Holy Spirit. That is why the phrase is used, "baptizing with fire and the Holy Ghost.
 - b. Electric power is used to transmit impulses and words and images, either by means of seen wires or unseen waves set up by broadcasting stations. Proper instruments or reception enable anyone having them to receive and understand that which is thus sent out.
Thus, in ways far more wonderful than electric impulses, or radio waves, or wireless waves of television, does God send out from His heavenly broadcasting station, by means of His marvelous Holy Spirit, unto all who will purify, attune and ennoble themselves to perceive.
3. It is written that "The Glory of God is Intelligence, or, in other words, light and truth." This intelligence would seem to be cumulative, ever growing, ever expanding. The Holy Spirit would seem to be as a central bank, or as a vast repository, or as a great reservoir,

- or as a center or record, as well as the means of dissemination, of all this light and truth and intelligence. In the very nature of things this intelligence is exalted in its characteristics and never trivial. This in turn requires exaltation of spirit, of interests, of concerns, and of purpose, on the part of all who would respond to and receive of all this light and truth and intelligence emanating from the holy source of this light and truth and intelligence!
4. May we not, then, compare this high source and power and fact of divine inspiration through and by means of the Holy Spirit, as did John the Revelator, to a crystal stream of pure water coming out from that more than scintillatingly glorious place where the Eternal One dwells. Perhaps some of this was in the mind of Jesus when He spoke of springs and wells of living water, and that those who drink of that water shall never thirst.
 5. We know with certainty that the Holy Spirit can manifest itself many places, even a multitude of places, at the same time, and that distance seems to be as if it were not. We can understand how these experiences may be, by comparing to the body of an electrical power distribution system. There may be use of power thousands of places at the same time, wherever a switch is thrown or a contact is made. Analogy concerning distance and the immediacy of reaction in spiritual experiences is the speed with which light travels - 186,000 miles per second, we are told. The Holy Spirit must operate something like this, but of course on a very much higher level of existence, and authority, and self-contained intelligence.
 6. The Holy Spirit is completely responsive to the most holy will, to the very exalted perception of what is best, to the far-sighted purpose, to the supreme embodiment of amazing love, and to all such superlative qualities as are descriptive of the personality of the Lord of Hosts. It is inevitable, therefore, that as we step by step become responsive to this radiant light that is the Holy Spirit, this revealer and guide into the Lord's high intelligence, this power so entirely in accord with the mind and will of God, whom it so perfectly represents. This is why Paul could write that to be spiritually minded is life - life in its highest and finest sense. This is why, also, he could so aptly describe the personality characteristics which are the fruits of the Spirit. In view of the truth of these plainly apparent insights, we can very profitably think of the Holy Ghost as the Transformer Extraordinary of human personality.
 7. This leads to another aspect of the functioning of the Holy Spirit in the lives of people. Many, many people have found that as we really become deeply spiritual minded, then truly this Holy Spirit becomes the enabler of our Wills. This is never effected by a domination that overwhelms our personalities or individuality. Rather our wills are made strong by spiritual assurances and satisfactions and by the sense or experience of inspired insight and rightness which result from the higher choices we make. Also, our wills are strengthened because of the noble purposes which lead us on, and we are strengthened as well by the Christlike deeds and ways to which we dedicate our powers and being. Human personality has almost undreamed of possibilities of transformation and development and godliness - if the determining and guiding will can be aroused to positive, creative, and noble action. An outstanding example of this is the change made in Saul, the bitter persecutor of the saints, enabling him to become Paul, the great apostle to the Gentiles. As one poet has written - "The will, the will, there lies our greatest need!"
 8. It has already been suggested that the Holy Spirit is the power used to establish the universe as we know it. We may therefore say that it is a dynamic creative force, a strong governing power, and a wise directing and shaping facility or means which works toward highly purposeful goals. We may also affirm that the heavenly Father, the prime mover of the

Holy Spirit, finds supreme joy in bringing good, holy, serviceable, and marvelous things to pass, since all this and more is His very nature.

Now, it should be equally evident that as we become sensitive to and users of spiritual forces and powers, even so is this creative capacity magnified in us, as we become His choosing and chosen people. This is particularly true in such high endeavor as the development of sacred communities of Zion. This also enables us to see how the Red Sea and the River Jordan could open up for passing at the word of the prophet of the Lord. This is prophetic also, of how in the endowed days of the future the ordinary ways of nature may be set aside for holy purposes. It even opens up, how in the onrushing future destructive and annihilating instruments and facilities of warfare of ungodly vengeful nations shall be stayed for the sake of a highly spiritualized and broadly witnessing people. With complete confidence in this Holy Power, we can also predict marvelous achievements for those who come close enough to the Lord to use it, and it shall be so!

9. There must be also in the Holy Spirit an infinite capacity to resolve difficult problems, to answer with absolute certainty very complex questions, to forecast future possibilities and inevitabilities, and to chart the course across the unknown and untravelled seas to the golden land and to the wonderful Land Bountiful promised to those who love the Lord.

We, therefore, in complete faith and trust, can bring to this immense capability for resolution, such as the following:

- a. The trend and course of oncoming events in the world.
 - b. Our need for enabling concepts; prophetic foresight; delineation of ways of procedure; discovery of resources of personality and means; perception of the next steps, and the next, and the next, as we move Zionward.
 - c. Our need to see best procedures as we face difficult situations, both individually and collectively.
 - d. Our individual desires to make wise and dedicated use of our lives.
 - e. That we might see group projects for achievements of real moment and highly expressive of the great ideals of the Kingdom.
 - f. Difficult problems of understanding, and the ability to arrive at grand concepts and tremendous ideas and affirmations, in our meditation and study.
 - g. Our need for effective, persuasive, spirit-blessed teaching and preaching.
10. Last, but not least, as we survey the infinite possibilities of what the Holy Spirit can bring to pass; as we begin to behold the unlimited resources of creative capacity and power, and as we are lifted up to see the utter capability of this grand instrumentality in the hands and at the behest of our gloriously intelligent Eternal Father - we are made to understand how readily possible is the resurrection from death to life. Furthermore, we can perceive that this resurrection is much more than to just physical life. It is also to a life of noble expanding interest and service. It is also to a life of noble association. It is even to life in the presence of God!

With Paul we can bear witness - "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," and that we are "heirs of God, and joint heirs with Christ."

A CONDENSED STATEMENT OF THE CHARACTERISTICS AND FUNCTIONS OF THE HOLY SPIRIT.

1. It is the means of creation in the hands of God.
2. The manner of its operation and being is made somewhat more understandable by comparison to electric and electronic phenomena.
3. It is as a great reservoir of light and truth and wisdom and intelligence, exalted in its nature and requiring exaltation of spirit and life in those who would be spiritual.
4. It is as a crystal clear stream flowing forth from the throne of God. Those who drink of it shall never thirst.
5. It is present everywhere and always ready to respond to our outreach in deep faith at all times. This may be apprehended by comparison to an electric power distribution system.
6. The Holy Spirit is completely responsive to the mind and will of God, and as we become spiritual, so do we likewise become responsive to His mind and intelligence and high intention. It is therefore the Transformer Extraordinary of Human Personality!
7. Because of its uplifting, guiding, assuring, enlightening, establishing and stabilizing power, it is the great enabler of our will to do.
8. It is grandly creative in its influence and nature. As we become spiritual this quality is magnified in us, and marvelous, much finer than ordinary achievements, become possible for us.
9. There is in the Holy Spirit infinite capacity for the resolution of difficult and intricate problems and questions. We can therefore bring all our difficult problems and questions and need for intelligent understanding, for this resolving power to shine upon.
10. Because of these immense powers, and intelligence, and potentials, and dynamic force, and creative capacity, even to the far-flung systems of suns and stars and worlds in the heavens, we can readily see the possibility of the resurrection.

SPIRITUALITY STUDY

CHAPTER 2

CHAPTER 2 DISCUSSES A FEW EXTENDED AND A NUMBER OF CONDENSED STATEMENTS CONCERNING THE NEED OF SPIRITUAL DEVELOPMENT. THESE ARE THE RESULT OF A GROWING INSIGHT, AND OUGHT TO BE PERSUASIVE. TO REFUSE TO BECOME MORE SPIRITUAL, IN A WAY CRUCIFIES CHRIST ANEW.

DISCUSSION

Much could be written on the need of cultivating a high order of spirituality. Undoubtedly Jesus had this in mind when, in instructing his disciples what they should teach unto the world, they were told to, "Say unto them, ask of God; ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you". Then, there is Paul's - "now concerning spiritual things, brethren, I would not have you ignorant". Beyond this, in almost the last verse in the Bible, John wrote, "the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely", the "pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb". Many other scriptures urge likewise. Anyone who greatly needs to be persuaded should search these out. It would be good to have such all in one.

Looking at the need from another angle, who among us will say, "I am completely spiritual?" There is so much dross in all our lives. This may be the reason for the phrase about baptizing with fire and with the Holy Ghost. If the spiritual glow of our lives be dim, how can the world see? The Lord needs the most radiant lives possible in his outreach toward all mankind. If we but see ourselves as we are, surely we must sense the urgency that cries and pleads for exalted spirituality!

Consider still another point of view. Looking at the vast number of people in the world; or at the rapidly increasing difficulty in the solution of the problems of mankind; or at the stoniness of heart that afflicts the sons and daughters of men; or even at the fewness of our numbers, - how can we help but become aware that what this sad old world needs is a demonstration of extraordinary saintliness! Let us not fool ourselves, this we have not as yet achieved. And how can we achieve unless there be an extra-ordinary motivation. There is no greater motivation in all the universe than to be cleansed, purified, lifted up, inspired, enobled and transformed, and utterly filled with Christlike love, than comes from a grand, supremely intelligent, and glorious outpouring of the Spirit of Almighty God in ever growing power!

Were we to reflect beyond this, many other reasons as to why can be discovered and explained. Sixteen added reasons now follow, but in condensed form. The interested person should expand these and add others.

The Lord needs, terribly needs, saints increasingly more spiritually alive than we are now! This is the challenge! This is our proper destiny! To this the Lord beckons with pleading, outstretched hands! In a sense refusal crucifies him anew.

We ought to do all we can, in our own natural powers, but this is not adequate for the needs of our day. If the disciples of Jesus, after the three years of association with the Master Teacher and perfect example, needed to tarry at Jerusalem until they were endowed with power from on high, how much more do we need to tarry, who have not walked and talked with Him.

SPIRITUALITY - CHAPTER 2 - continued

IN THE MAIN, THIS IS A CONDENSED STATEMENT OF WHY WE NEED THIS THOROUGH STUDY OF SPIRITUALITY, AND WHY WE EACH SHOULD TRY WITH ALL OUR HEARTS TO BE MORE SPIRITUAL.

1. It will please and even delight the Heavenly Father to have us thus reach out toward Him.
2. According to Isaiah 55:8,9, His thoughts are higher than the thoughts of men, as the heavens are higher than the earth. As we become spiritual he shares those thoughts with us:
3. When enough of us become deeply spiritual, then can the Lord fulfill His covenants with us, such as the following:
 - a. His covenant to endow the church.
 - b. His covenant to make Zion a complete reality.
 - c. His covenant to reveal the rest of the Book of Mormon.
 - d. He will fulfill the everlasting covenant. See Genesis 9:21-24.
4. Amazing vistas of foresight, a grand breadth of understanding, glorious perceptions of truth, and all such will increasingly open up as we become increasingly spiritual. "I was in the Spirit on the Lord's day," resulted in the Book of Revelation. This experience came near the close of John's natural life.
5. Life becomes tremendously worth-while as our powers to comprehend God, to envision His high purpose, and to labor together with Him, are expanded through spiritual growth.
6. He has many, many wonderful spiritual gifts to share with us. See Chapter 3 and 4.
7. There is no greater source of motivation than coming under the inspiration of the Holy Spirit. This is so both because of the sense of uplift received, and the broadened perception of life's possibilities.
8. Spirituality unites, dedicates, guides, lifts up and blesses a home as nothing else can!
 - a. In the selection of a husband or wife to be. Young people should pray about such.
 - b. In the setting up and maintaining high ideals for the home. Surely this is needed.
 - c. In the developing of saintly personalities. We need to have high aims.
 - d. In enabling triumph over troubles. Troubles beset almost all of us at times.
 - e. In shaping lives of consideration and kindness.
 - f. In nurturing and shaping fine personalities in the children the Lord may give us. This is immensely important and necessary.
 - g. In the building of Zion homes. There can be no sacred communities of Zion unless homes are also sacred.
9. Even the characteristics, the height, and the usefulness of life beyond the resurrection depend upon the level of spiritual life attained here. See Romans 8:11, I.V.
10. Broadly speaking, it is only as we experience and are increasingly inspired by the Prophetic Spirit, in a fine and creative way, that grandeur of life becomes possible, for otherwise we are limited by our earth-bound vision of life's possibilities.

SPIRITUALITY - CHAPTER 2 - Continued

11. Zion awaits the spiritual development of God's people. See D. & C.
12. Deep spirituality will bring folks through times of catastrophic crises, such as prophecy predicts will occur before the Lord comes again.
13. We need God's Spirit in abundance in telling non-member people the glad tidings of Christianity and of the Restoration. The gift of spiritual radiancy, and the gift to speak clearly and convincingly.
14. We need to be abundantly blessed by the Holy Spirit in our dally lives, so that our neighbors and those we contact and whose lives we touch may feel its presence and be blessed, that they may desire to know the source of our strength, and be drawn to the Restoration.
15. We need a special degree of the Holy Spirit when differences arise among us, or there is a clash of personalities and perhaps sharp words are spoken, so that all bad feelings may melt away, and saintly love prevails.
16. We need the Holy Spirit to direct us to give help to people in times of desperate need, sometimes to go to their home for administration, when they have not had opportunity to contact us for help. This has happened frequently.

SPIRITUALITY STUDY

CHAPTER 3

IS DEVOTED TO THE COLLECTING TOGETHER OF GOOD EXAMPLES OF SPIRITUALITY FROM THE MANY SOURCES THERE ARE, AND THESE SOURCES ARE LISTED. THEY ARE INTENDED TO COVER A WIDE RANGE OF EXPERIENCE. THEY ARE NOT AT ALL COMPLETE, SINCE TO COVER THE MANY SOURCES INDICATED WOULD REQUIRE YEARS OF RESEARCH.

DISCUSSION

A scientist or engineer who is to engage in a research activity, after the formulation of the problem for research, first turns to such literature as may bear on his project. He does this, not alone to know what others have done, but also to stimulate his own thinking.

Inasmuch as this study effort is intended to disclose what spirituality is, in its broadest and finest sense, certainly it is wise to assemble the record of fine experiences of the past and the present, wherein God has touched and blessed his people.

There is also the value of our own mental and spiritual stimulation in doing this. Have we not taught the unchangeability of the Eternal One? He is willing and anxious to enlighten any generation of men, provided they want to be. As Emerson remarked in one of his essays, what a saint has felt I may feel, what at anytime has befallen man, I may know and understand.

It will be well to note a general principle that becomes evident as we collect together these testimonies from the past. It is this - the exceptional aspects, the miraculous contact, the extraordinary characteristics, the intervention-from-heaven qualities, of these experiences, as they are gleaned, will vary according to the needs of the people and the age in which they occur. If this and other like generalizations are noted, our individual and collective faith in the providence of the Almighty will be strengthened and inspired.

Briefly, then, here are possible sources of very valuable material, to be discovered by wide reading. These will then be slightly expanded, to illustrate the technique involved.

1. Biblical history and insights.
2. Book of Mormon history and insights.
3. Restoration history, and Doctrine & Covenants insights.
4. Research in Old Heralds and Autumn Leaves.
5. Research where possible in early church publications.
6. Research in present publications - Herald, Books, etc.
7. Prayer and Testimony meetings are sometimes a fruitful source.
8. Converse with people of fine spiritual development, searching in the book of life for helpful experiences.
9. Review our individual experiences for helpful examples:
10. Where necessary, and when there is very great faith, the Holy Spirit will bring alive and make vivid top-most incidents or experiences of the past. See Chapter four, Gift and Blessing No. 67.

EXPANSION OF THE ABOVE.

In order to cut down the volume of paper work, a reference or a sentence summary will be noted.

SPIRITUALITY - CHAPTER 3 - continued

1.
 - a. Gen. 14:26-35 I, V. The power of great faith.
 - b. II Chronicles 20 †, V. Preservation from destruction
 - c. Incidents in the lives of Elijah and Elisha.
 - d. Much in the prophets of Israel, as Isa. 40.
 - e. Much in the book of Acts, as Peter's rescue, Acts 12, Pauls' Conversion, Peters vision.
 - f. The Book of Revelation.
2.
 - a. Experiences of Lehi, Nephi, Jacob, Moroni.
 - b. Jacob 3:7-13. Great faith. Result of spiritual searching.
 - c. Story of Three Nephites - The Lord can extend life.
 - d. Christ coming to America, and highly spiritual ministry shapes 200 years of history.
 - e. Last chapter, Book of Moroni, on the need of being spiritual.
3.
 - a. The Temple dedication, partial Endowment. Vol. Church History.
 - b. Incidents of Early Reorganization, Church History.
 - c. Doctrine & Covenants. Section 46. On spiritual gifts.
 - d. The content of Sections 85 & 90.
 - e. Promise of a great Endowment - see Special Study by Author. There is intelligent development of the idea in the Doctrine & Covenants.
4.
 - a. Considerable is quoted from old Heralds in Journal of History.
 - b. Autumn Leaves, Feb. 1891. Testimony of Elder F. R. Tubb - protected from assault by a bright angel.
 - c. Autumn Leaves, May 1924, a testimony of W. P. Bootman - a heavenly light witnessed the validity of baptism, and was the means of others uniting.
 - d. Autumn Leaves, Sept. 1909 - An amazing use of the gift of unknown tongues, related by Elder D. S. Mills
5.
 - a. Early church papers, should contain many testimonies.
 - b. Lucy Smith's life of Joseph the Martyr would be good.
 - c. With the Church in an Early Day.
6.
 - a. The Herald - see Jan. 1, 1963 - Zion's Glory Shall Increase, by Bro. Hanson, and Neither Trust in the Arm of Flesh, by Bro. West.
 - b. Biographies - Luff, W. W. Blair, J. J. Cornish and others.
 - c. Biographies - Beatrice Witherspoon (Life of the Burtons)
 - d. Bro. Butterworth book on south sea missionary experiences
 - e. Stories of the Restoration and subsequent like books.
7.
 - a. Testimonial experiences with the Holy Spirit should be encouraged and heard.
 - b. In the course of years there are hundreds of such experiences. A recent one in Kirtland told of release from years of darkness through a special spiritual blessing. A home was saved.
8.
 - a. It has been the privilege of the Author to listen to experiences related by such men as C. Ed Miller, Gomer Griffith, J. G. Pitt, Arthur Oakman, as well as many other less well known men.
Sometimes a little bit of urging helps. These have been of very great value in my own life and ministry.

SPIRITUALITY - CHAPTER 3 - continued

9. a. It is good to review our own experiences from time to time, and tell them to others. Reviewing these experiences tends to bring back the stimulation and spiritual uplift of that which came to us originally.
10. No further comment

NOTE:

Could all these be brought together, there would be many hundreds, and perhaps thousands. And the list would be constantly expanding. In part, it is being done in such books as Stories of the Restoration.

From these we are made to know that the Holy Spirit fits into every nook and cranny of life, so to speak. Inevitably, also, we catch a broader vision of the Spirit's work.

May we also observe that these experiences wherein the Spirit of the Lord has lighted our pathway and sanctified us, should be precious to old as well as young, to all ministry and all laity. Like as the proverbial words of the old prospector - "there's gold in them thar hills".

SPIRITUALITY STUDY

CHAPTER 4

THIS CHAPTER IS A DELINEATION OF SPECIAL GIFTS AND WAYS IN WHICH THE LORD BLESSES, GUIDES, ENLIGHTENS AND COMFORTS HIS PEOPLE: THUS HELPING THEM TO BECOME A DEEPLY SPIRITUAL PEOPLE. THIS LIST IS AN EXPANDING ONE.

The sources from which this list of special ways are developed are:

1. 1 Corinthians 12:1-11 in the Inspired Version.
2. Book of Mormon - Moroni 10:5-14.
3. Doctrine and Covenants Sec. 46:3-7.
4. Observing the lives of spiritual people.
5. From personal experiences.

THE FULLER STATEMENT OF GIFTS:

1. There is, first of all, the gift to know that Jesus is the Christ, the very special Son of the Eternal Father, and God's greatest gift to life on this earth. This gift is to know that he was, is and evermore shall be; it is to be enthralled by all Christ stands for; and it is to be involved in a life long partnership in the working out of Christ's tremendous purposes. Such as have this gift increasingly cease to be dominated by the trivial, but rather are caught up in noble pursuits and exalted concerns such as make life completely worthwhile. They therefore approach the personalities of a Peter, or John, or Paul, or Joseph of our day, or Nephi of ancient America. This is also a gift that can be broadened and developed. All the succeeding gifts add to the breadth and depth of this gift.
2. There is the very special gift of wisdom - how to acquire, use and teach it; or even to have instantaneous, inspired, complete bestowal of wisdom, as a needed gift at times. This is a gift everyone should seek and have. This gift affects every aspect of life.
3. There is the gift of knowledge - guidance in acquiring it, in knowing the truth concerning that we study, in storing its treasures in the marvelous, receptive minds God has given us, in building up stores of knowledge to meet the needs of His people, and the like. There may even be inspired perception of knowledge - truth.
4. There is the most useful gifts of faith - from the little more than ordinary to the marvelously outstanding, either at special times or throughout life. There is, as well, the gift of insight as to how to develop faith. Marvelous indeed are the works which may be wrought through faith, now and in the future. This gift and its development are immensely important! There follows seven ways to do this:
 - A. Earnestly and reverently try to become increasingly holy, in thought, in desires, and in every aspect of life.
 - B. Treat your desire to believe, and to grow in faith as you would a seed which you would have come to life, to expand, to grow.
 - C. Associate yourself with those who have great faith.

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- D. Through searching in the Scriptures, in Heralds, both old and new, in Autumn Leaves, or in any other possible way or source, find what has already been done by faith.
 - E. Set projects of personal effort, which shall require the exercise of continuing and growing use of faith to achieve.
 - F. Faith and Power to perform miracles can only come to those who are profoundly spiritual and therefore keenly sensitive to the mind and power of the Holy Spirit.
 - G. As insights into truth, into personal needs, into collective needs, into the needs of the world, into the needs of the church, and into the needs of the times, shall come to you; set down these insights in what shall become an expanding list of imperatives, which, because of the very weight and burden of their necessity, will tend to build up a sense of great urgency within you, that you will grow in faith.
-
- 5. To some is given faith to be healed. Healing may be instantaneous, or it may often take place slowly in order that certain purposes of the Lord may be achieved in our lives. At times it may be conditioned on our obedience to the laws of health, and to the Word of Wisdom.
 - 6. To some of the Great-Father's ministry is given the high privilege to be unusual instruments of healing. This is a gift and power to be cultivated and lived for. A better understanding of this gift is needed.
 - 7. For the sake of the Holy One's work among men, to some is given power to work miracles, thus richly blessing those who love him greatly. It enables those granted the use of this high power to meet the deepest needs of men, to demonstrate that there is a great Father, that all may believe, and none be left with excuse for not believing. The everlasting Father, the Book of Mormon tells us, is a God of Miracles, and He delights to use His great and boundless power to do great things for those who have, or will develop mighty faith.
 - 8. To some, both priesthood and laity, both men and women, both old and young, comes the wonderful gift of prophecy. This may be about an individual's greater usefulness before the Lord. It may concern the working out of great movements in the world. It may concern the very abundant blessings of the Holy Spirit which the Lord desires to bestow upon those who particularly try to aid in his great work. Or, finest of all, this gift may open up a vision of what God's people ought to do, what ought to be, and show ways and means to bring the grand vision to pass! Such would truly be prophetic leadership! The church greatly needs pervasive revelation. It is very important that this gift be consecrated to high ends. Approaches to the exercise, or the rising up to the use of this gift, would seem to be:
 - A. Understand and appreciate the prophetic experiences and insights of the scriptures, as well as of our own day.
 - B. Seek our own individual experience.
 - C. Talk things over with deeply spiritual ministry.
 - D. That which God inspires in us can be written (and perhaps ought to be) rather than spoken extemporaneously.

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9. At times, as may especially glorify God, comes the gift of Tongues, spoken under a lovely, glowing spiritual power, warming the hearts of His spiritual Saints, or instructing such as are heirs of salvation. This gift can find wonderfully intelligent use on such occasions as the Day of Pentacost. This gift must be used with great care. There will be other Pentacosts!
10. To have meaning this gift of Tongues required another - that of interpretation, for gifts which come from the Lord are always highly intelligent, and inspiring in the lives of His Saints. Some very beautiful hymns have thus come to us.
11. To a very few - would that there were more - comes the lovely gift of writing or speaking or singing, under inspiration, such inspiring words as in the hymn of "Admonition", given to Joseph Luff.
12. There is the gift to believe the word of the Lord and the testimony of great things as spoken through others, when truly blessed with the Holy Spirit. This gift is heart warming. It does not preclude the possibility of individual experience, for such as have this gift. It would seem to be a stepping stone to richer experience.
13. To some will it be possible, for the glory of the Father and the good of his work, to behold angels and to be ministered unto by them, to be instructed or to be empowered for special duties, and the life. Angelic experience may be either seen or unseen.
14. There is also the wonderful possibility, in the hour of real need, of being administered unto by those who have tarried - as John or the three Nephites. This will be appreciated more in the future. What wonderful and numerous testimonies such can offer.
15. Here is a gift and blessing all can seek - a special or a continuing lovely, effective and moving gift of prayer.
16. The gift to know differences of administration, should be precious to both ministry and members. By this may we see situations as the Lord sees them. By this are we enabled to meet the widely varying needs of human personality. This gift can vary widely. It can apply both to massive endeavor, or to small daily needs.
17. There is the unusual gift, curiously yet logically described as Diversities of Operation - that is how to approach the needs of people, or special individual needs, or to group situations or problems, so as to meet these almost infinitely varying needs and problems. There is more in this gift than we ordinarily perceive. Those in administrative responsibilities particularly need it.
18. A needed gift as well, is the discerning of spirits, whether a claimed word of inspiring is of the Lord, or the spirit under which individual personality may be operating. It may be particularly needed at times in administering to the sick.
19. Inspired dreams come to many, to guide, to inspire and to comfort. Such dreams so often instruct indirectly, as Pharaoh's dream of the seven fat and seven lean kine.

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20. This in turn requires the gift of interpretation. These two gifts are not always in the same person. An unusual example of both is found in Chapter Two of the Book of Daniel.
21. Inspired vision, as the Book of Revelation, as well as, less grand experiences, are gifts much to be prized. Usually, inspired visions reveal or instruct, or guide directly, and their content is perfectly plain.
22. A very useful gift is that of inspired study, wherein, we are greatly helped as we faithfully seek spiritual guidance and assistance in trying to understand and comprehend truth - scriptural and otherwise. This and 24 would usually go together.
23. To some comes the gift of inspired writing. See Gen. Chapter 4 & 5. This can be a gift of very great value.
24. There is the gift of inspired preaching or teaching. This is more than just mental illumination, or feeling good, or having liberty of thought and expression. More and more as we seek for and receive this gift can ministry perceive and meet the particular needs of individuals and groups, or of an age. This gift can vary from the little more than ordinary to the extraordinary.
25. There is the gift of spiritual impressions, wherein you are moved to look up certain scriptures regarding problems being considered, and thus a world of new understanding and experience opens up. There are, of course, many other expressions of this gift, such as being made aware of the great need of some particular person.
26. Here is a gift that will bear most enjoyable, inspiring and useful fruit - the gift of prophetic or inspired insight. As this gift expresses itself, the Lord answers our special prayer for understanding by opening to our minds a most concise explanation or concept, usually leaving it to us to work out its bearings or ramifications.
27. A most useful gift and desirable as well, is that of discerning and knowing true values in all aspects of life, as we confront life's problems and associations and choices.
28. There is the gift of peace, courage, serenity of mind. This the Lord alone can give and does give to those who love Him greatly and who greatly need it. There is a peace that passes all understanding. There can come great peace even amid tumult, or bitter persecution.
29. At times there comes a special gift of a very high type of love, manifesting itself in lofty outreach toward God, or in a strong sense of dedication to his work, or in a great desire to attract our fellow men about us, or in complete forgiveness at times when we are wronged.
30. There is the gift of spiritual radiance. This gift was rich with Jesus, as on His way to Emmaus. This is transfiguration.
31. There is a special gift to interpret prophecy, as the Book of Daniel, Revelation, etc., taking the words of the prophets and making them come alive for our time. This is a rare gift, and a valuable one.

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32. There can be an inspired gift to write music.
33. This last suggests that other powers of personality will be magnified as they are perceived, inspired, aroused and dedicated to God, such as perception of theoretical assumptions and explanations, or even special development in daily pursuits.
34. Related to 15, preceding, but apparently quite rare in religious experience, is the gift of calling on God in mighty Prayer. It is only mentioned three or four times in all the scriptures, and that mostly in the Book of Mormon.
35. The Book of Mormon suggests a possible spiritual gift when it refers to the three Nephites as having the convincing power of God with them.
36. There is a rare, yet very splendid gift by which we are given to spiritually perceive fine, far-reaching, profoundly intelligent concepts of truth, axiomatic in their nature.

NOTES:

- A. A personal example is perception of the ten characteristics of the endowment, during prayer service of 1957 Kirtland Reunion.
 - B. Another example is this people cannot be spiritual if their leadership is not spiritual.
 - C. Another example is the 5th Chapter of Rev. - the hope of the future centers in the Lord Jesus Christ.
 - D. From Romans 8 - To be spiritually minded is life.
 - E. A note book should be kept for collecting examples of this perception. They can be of immense value.
37. Somewhat akin to 36 is the gift to perceive tremendously important affirmations and generalizations. These will lift us up and give life purpose and objective. They will empower life and be a never failing source of spiritual nourishment and motivation.

NOTES:

- A. These perceptions as less axiomatic, needing to be tried out in the forge and fire of experience.
- B. The beatitudes of Matt. are of this nature. All the beatitudes have not yet been written.
- C. From the Book of Mormon is this - Blessed are they who shall seek to bring forth and establish Zion for they shall be blessed with the spirit of God.
- D. This needs notebooks, too, in its expansion.

General Notes on 36 & 37: These will be perceived:

- a. By individual exalted spiritual experience.
- b. They will arise out of saintly association and conversation.
- c. They will arise out of reflective observation.
- d. We would watch for them in reading the scriptures.
- e. We may even discover them in general reading.

38. There is the gift of Spirit-Blessed remembrance.
 - A. We owe the four gospels to this gift.
 - B. This very real gift can be of very great value in saintly living, enabling recalling of sermons, testimonies, etc.

39. Patriarchal blessings are deeply moving ways, often used by the Lord and in which the Lord spiritually blesses, helps counsel, sets goals, etc. These may be:
 - A. A General blessing, given once in a life time, recorded and sent to the office of the Presiding Evangelist.
 - B. Or a special blessing, recorded but not sent to Independence. These are only to be asked for in times of particular need for guidance, uplifting, comforting, and the like.

40. There would seem to be the gift of mental exaltation, wherein our powers of mind and spirit, under God's special blessing, function at their highest. Frederick M. Smith has referred to this.

41. There is also the gift of counseling. This spiritual gift is not to be confused with the sort of thing developed in worldly books on counseling.

42. Just as there is the gift of preaching, there is also the gift of guiding, prayer and testimony, and experience meetings. This is a special gift and also, one that can be developed.

43. Occasionally, profound spiritual perceptions and generalizations are impressed upon the mind during hours of slumber. This experience is somewhat like a dream or vision, but is not completely like either. The body of that which passes through the mind seems intended as the background for the drawing or setting up of an important inference, or perception, or generalization, which the Spirit would have us understand, appreciate, use, or be encouraged by. Whether such experiences are of the Spirit or not may be judged by the character and content of the perception or generalization, its applicability to the Lord's work, and by the degree of uplift and light coming to us as we contemplate and consider this which we have seen.

44. Some have the experience of hearing a voice speaking to them advising and counseling along needed lines of thought or action. Probably out of such experiences come such phrases as "The voice of the Spirit", and "The still small voice of the Spirit".

45. Often times, when there is not faith for outright healing, and it becomes necessary to use the services of a physician, or surgeon, prayer for and further administration to the one who is ill, brings a special blessing of highly intensified and intelligent insight and understanding to the operating physician. This the Lord has done and will do for our sakes. If possible, however, fervent prayer and administration should precede such a call.

46. There is a somewhat unusual way of seeking needed guidance, or stabilizing comfort, through prayerfully coming before the Lord with the Bible or the three books in hand, and earnestly asking the Lord that the Holy Books may fall open to such pages as may contain a thought or verse which will meet our need. Older ministers such as F. G. Pitt, often did this when in doubt what to preach about. It is still a procedure which will work, if properly prepared for and used.

47. A very few have been permitted to see the Lord and talk to Him face to face, as Moses, as Enoch, and as the brother of Jared. This particular way of spiritual blessing will find its maximum manifestation in the climaxing experiences of the endowment.
48. Some problems, or projects, or subject, or questions needing the Lord's guidance, are of such breadth and sweep that the proper recording of the answering light becomes a time requiring necessity. Ordinarily, the reception of such an experience as the Book of Revelation, would be of this nature. It cannot be too strongly said, that there is the possibility and there has already been the fact, of continuing daily periods of enlightenment even covering months of time. This suggests the possibility and the opportunity of presenting before the Lord, problems, questions, projects of comprehension, development of immensely important theories of procedure, and even the need for spiritualized scientific perceptions, all of tremendous outreach and scope - and the Lord in response permitting the brilliant light of heaven to shine upon our minds. It is even conceivable that a group of highly spiritual people might join together in an experience or experiences of this exalted nature, perhaps in the School of the Prophets!
49. There comes all too seldom, a rare yet very, very precious gift - the sealing up or the being sealed up unto paradise and eternal life. This gift is perhaps most experienced as good, noble hearted saints are about to die. When such happens, what a wonderful way to take our departure and journey to paradise. It is even conceivable that individual life could become so exalted, so holy, so saintly, so Christlike, that this gift, this exalted perception, might come to such people while still in the full bloom of life.
50. There is another very, very, rare gift in which, under conditions pleasing to the Lord, and for very special purposes of revelation, or insight, or understanding, when our spirits seem to leave our bodies for just a brief time, and we are transported to distant scenes on earth or in time, and even sometimes beyond the bounds of earth, there to behold wondrous things. Some of these we are permitted to describe. Some seem to be beyond the power of narration or description. Sometimes things thus beheld are largely erased from memory, leaving only an ineffable sense of grandeur and glory, and perhaps leaving part of a fleeting glimpse of majestic things. Paul had such an experience. Others have had it also and still others will have it, as we become spiritually pure in heart, and can rise to such experiences.
51. To a very few there comes the gift of being made semi-immortal, such as the three Nephites, and John the Revelator. Very likely there are others. It is equally possible for this gift to be granted again, and others be granted power over death, in order that they may testify and win men to repentance. Between this and normal life length, many lives may be lengthened or extended, permitting such to win souls to Christ.
52. To some is given the gift of readily and interestingly telling the gospel story.
53. In times of intense persecution there can come a lofty exaltation of spirit, which seems to permit insensibility to pain.
54. Gifts of health have been given, enabling those concerned to carry on the Lord's work. Part of the development of this gift is a growing enlightened understanding of the Word of Wisdom.
55. To some is given the gift of know the signs of Christ's return to the world. See D. & C. 68:1.

56. There is the gift of Spirit-borne testimony that can come to us, witnessing whether a decision, or insight, or reasoned conclusion is right in the sight of the Great Father.
57. D. & C. 8:3 speaks of the gift of Aaron. This would seem to mean primarily, the gift to use the Urim and Thummim. Aaron also had the gift of speaking readily.
58. D. & C. 104:9, states that for faithful Melchisedek Priesthood there is the gift and privilege of "receiving the mysteries of the kingdom of heaven". This evidently means:
- A. Being made able to understand that which it is difficult for mortals to understand, or,
 - B. In response to a deep and abiding interest and concern as well as an enabling expanding usefulness, priesthood may be lifted up to higher levels of spiritual experience, or,
 - C. D. & C. 76:1,2 helps to make clear the meaning, declaring:
 - There is the possibility of foreseeing the wonders of eternity.
 - There is the possibility of a very high-order of wisdom and understanding, and:
 - That God will make known the secrets of his will for generations and ages to come, even those things "which eye hath not seen, nor ear heard, nor yet entered into the heart of man."
 - D. D. & C. 85:12, promises the possibility of comprehending even God. This is a marvelous promise.
59. In D. & C. 104:9, a further gift is held before the Melchisedek priesthood, stating that they may have the privilege of having "the heavens opened unto them". This is intended to be part of their heritage if they will live for the experience, and desire it, and make good use of it. What is implied in this phrase?
- A. The Lord's ministry can have a more than ordinary vision of future life - beyond death, enabling them to perceive the characteristics of eternal life.
 - B. It is even possible for them to see, in part of course, the glory of that grandest of all possible places - the place where God dwells - it's light, scintillating radiancy, beauty and goodness, the grandeur of its environment, the exalted nature of association there, the working out of God's high purpose for life, and the like.
 - C. It is even possible to perceive what interests and concerns and what wide-ranging activities and purposes, shall engage those to whom has been given the most precious of all gifts - the gift of eternal life.
 - D. May this phrase also mean that highly spiritual and dedicated men of the melchisedek priesthood may be made able to see the superlatively exalted purposes and destiny of all who love the Lord very greatly, and labor together with him!
60. D. & C. 104:9, further promises that men of the Melchisedec Priesthood, if they will live for it, may "commune with the general assembly and church of the Firstborn". There are grounds for thinking that this means we may see and converse with perhaps those who have gone to Paradise, or, and particularly, we may see and converse with exalted personalities of the past years - resurrected beings already entered into celestial glory, and already become part of that vast congregation of extra-ordinary saints God is gathering around himself. An example is at the transfiguration witnessed by Peter, James and John. Whom such personalities may be would reasonably depend on our needs, desires, or our problems, or even the character of our overall purpose. The content of this communion could surely range over a large area of interest and concern - from profound insights into truth to delineation of

events to transpire in the future, to perception of lofty concepts and generalizations, perhaps almost beyond the power of language to express in words. THINK OF IT - TO CONVERSE WITH ADAM? OR ENOCH? OR JOSEPH? OR PETER? OR PAUL? OR NEPHI? or other less prominent but non-the-less exalted personalities.

61. Again, D. & C. 104:9 promises the possibility of an extraordinary experience for those who are really after the Holy Order of the Son of God, that is the zenith of any or all experiences man may have - "to enjoy the communion and presence of God the Father, and Jesus, the Mediator of the new covenant.

In the lesser manifestation of this very great gift men may reach out an up, in mighty prayer and great faith, seeking help and guidance from the Lord. Such might be called long distance communion. From such there will increasingly develop a sense of spiritual warmth and light, intelligence and presence, which is very helpful and delightful indeed. All this will lead toward a scintillating spiritual radiancy, reaching out and blessing others.

In a major sense, however, this very special gift must refer to the promise of personal contact with the Savior, through a very high type of vision, but more than that, through the Savior coming suddenly to his Temple at the time of the endowment. What a magnificent Gift!

62. From D. & C. 67:3 the phrase: "for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God", suggests that there is a gift of spiritual quickening. The preceding quotation paragraph as a whole warrants the conclusion that this gift of spiritual quickening is a necessary prerequisite to the experience of the higher gifts. It is therefore an enabling gift. Therefore also, it must be a very great help also in the experience of more ordinary gifts. WE HAVE IN THIS A SPECIAL FACILITY IN THE DEVELOPMENT OF SPIRITUALITY.

Section 42:5, supports this idea of a special quickening gift, directing that ministry should not teach unless they are quickened by it, stating that it is given in answer to prayer. Perhaps its action may be compared to the warming up period necessary for radio, television, and electronic equipment. Earnest and even mighty prayer is the key to this gift. See also D. & C. 85:12.

63. D. & C. 83:13 describes still another special gift to ministry - any man preaching the gospel of the kingdom, and continuing faithful in all things shall not be weary in mind, neither darkened, neither in body, limb or joint".

Very evidently the above should be associated with the Word of Wisdom. The same promise is found in Isaiah 40:27-31.

64. D. & C. 22:19, describes the gift of magnified and extended vision, saying that Moses was enabled to see all the face of the earth. Enoch was permitted the same experience. This is a very rare gift.
65. There is mention of Paul blessing a handkerchief and sending it to some afflicted person, as a sort means to their healing.
66. There is a very unusual gift seldom experienced, but which occurs when the work of the Lord requires it or makes it advisable, where the laws of space and time are set aside and

there is almost instantaneous movement over distances - from one place to another far apart.

67. There is the very rare gift of envisioning historical events from the past, or the repetition of the word of the Lord spoken in the past. Examples are:
 - a. Bro. Pelletier's seeing the last days of Christ's life.
 - b. Some sections of the Doctrine and Covenants.
 - c. Some future possibilities:
 - Seeing and hearing the ministry of the angelic choir at the time of Christ's birth.
 - Perhaps a glimpse of the processes of creation.
 - Resurrection experiences of the Book of Mormon.
 - Amazing examples of the power of faith, such as suggested by Gen. 14:26-36.
68. There is the rare gift, but possible, whenever necessary - of manna in the desert, Christ's feeding of the multitude, and John Grice's testimony concerning the Thanksgiving meal at Independence, Mo.
69. There is the very, very rare gift of apocalyptic experience, such as came to John on the Isle of Patmos, to some Book of Mormon personalities, to Enoch and to Moses. This gift could vary from the immense, the grand, the age-inclusive, the beholding of the glories of heaven, and the like down to the more ordinary, or partial or fleeting glimpse into the super-spiritual and the marvelous.
70. Consider this - the gift of inspiring people toward finer personality development - be they young or old.
71. There would also seem to be a very special gift of perception of potential personality characteristics, and work placement in the unfolding work of the kingdom. Such will be an aspect of the endowment.
72. There has occasionally been the gift and power to command the forces of nature, and they obey. See:
 - Incident of the barren fig tree, Mark 11:14-16, 22-25.
 - Sec. 23 & Inspired Version, gift to Moses, D.& C. 22:17 p.8, Par. 17.
 - See Rev. 11:6
 - See Book of Mormon - Jacob 3:7It would seem that such may only be done to a useful purpose and to especially glorify God. See also Gen. 14:30 I.V.
73. Gen. 14:26-36, Inspired Version, speaks of a very special gift and power of putting "at defiance the armies of the nations" and "subduing principalities and powers". An example of this in a small way was Jesus passing through an angry crowd at Nazareth. Luke 4:16-30.

This very special gift and power looms large in possibilities as we consider the necessities of this atomic age, lest Satan in his hate and wrath seek to sweep Christ's real saints off the face of the earth, and wipe out the sacred and holy communities of Zion, we may achieve, under God's great blessing.

74. There opens before each new member, when the detestable things and abomination of evil are removed, and faith and trust in the Lord replace such, the possibility of a new heart and a new mind. Under the influence of God's Spirit personality is made over and sanctified, attitudes are ennobled, and even the countenance changes and becomes glorified. See Ezekial 11:17-20.
75. There is the gift of transfiguration that occasionally comes to God's servants, in lesser degree of course than when Jesus was transfigured. This means simply that when the Holy Spirit rests upon anyone in power, their whole being glows. This has occurred when men have been unusually blessed in preaching.
76. There ought to be, we perceive as we consider the future needs of God's people, and we believe can be, the receiving, the perceiving of profoundly intelligent and spiritual counsel or guidance that will enable the stimulation and nurturing of rare and gifted personalities, either men or women, old or young, into extraordinary usefulness and spiritual power in the Lord's work.
77. There is the gift of capacity and guidance to search out spiritual things.
78. There is the gift of raising up wise men for statesmanship, as in the founding of our nation.
79. There is the spiritual gift to describe the otherwise indescribable.
80. There is the gift of more than apocalyptic experience, where equally grand things are seen but need no interpretation, being described without symbolism, and in plain language.
81. There can be the gift of extraordinarily imaginative perception, as:
 - a. A work of beauty which ought to be created.
 - b. A lofty view of what Zion may ultimately be.
 - c. Lofty views of what millenium may be.
 - d. Concepts as wide as the universe.
 - e. Things ineffable, and almost inexpressible.
 - f. Perceptions in science.
 - g. Perceptions of possible exalted literature.
 - h. Perceptions of better way of nurturing children, youth, etc.
 - i. Perceptions of possible heights of personality development.
82. Spirit's witness in Covenanting. There is the gift of covenanting. In this the Lord places his seal on the covenants we make with him. This is to say, when we whole-heartedly make a covenant with the Lord to do certain things, or to make a special effort in creative accomplishment, such as very much needs to be done, and that will glorify Him - then, if we go to him in great faith, He will accept our covenant, and will witness his pleasure, and manifest his acceptance, and guarantee his guidance and help, by pouring out his spirit in power.
83. There is the Gift to have power over the elements. At special times, when there is present an exalted spirituality, and a great faith, and also when much good is to be accomplished - the Holy Spirit will take command of the elements about us, and cause them to serve the Lord's high purpose, as:
 - a. See Genesis 1:30,31, Inspired Version.

- b. Doctrine and Covenants 22:17
 - c. Book of Mormon, Jacob 3:7, page 176.
 - d. Jesus quieting the waves of the sea. New Testament.
 - e. High waves quieted. See, Experiences of a South Sea Missionary, by Edward Butterworth.
84. The Holy Spirit can bless homes in a very special way. God richly blesses homes in a very enduring way, in home dedication services, when both minister and those in the home reverently prepare themselves. There comes a spirit of exaltation and hallowing that brings a grand experience of uplift and a sense of elevation that lasts.
 85. At times when the Holy Spirit is present, the human voice is greatly enriched in sweetness of tone and volume and resonance. This has been experienced both by individuals and by choirs.
 86. A musical instrument solo has somewhat likewise been richly blessed at times.
 87. There is the spiritual gift of light on the solving of perplexing and difficult problems of daily living. This has happened in the field of electric repair work, in a big steel company's electronics laboratory, in an extraordinary carpentry problem, in special problems of comprehension in school studies, as well as in home life.
 88. The Lord, if we have faith, will open doors to special needs and events of far-reaching consequence, out of which, under His blessing, amazing things happen or are brought about. Examples of this are:
 - a. Peter ministering to Cornelius, and the opening of the doors of the early Christian church to the gentiles.
 - b. The tremendous change in the personality of Paul because of his vision on the way to Damascus.
 - c. I have had an experience of this kind in my own life. It can happen.
 89. At times the heavenly Father witnesses to his people by his Spirit that he is with them in most extraordinary ways.
 - a. There is the well known experience of John Cornish, when baptizing at night because of local animosity, and before a crowd of antagonistic people which had gathered notwithstanding, when a shaft of light shone down upon the baptismal scene.
 - b. There is the experience of John Sheehy, along the ocean front in Maine when the ice moved out for a baptismal service, and moved back in just as the service concluded.
 90. There is a very special manifestation of the Holy Spirit that prepares us for life beyond. This is indicated in D. & C. 76:8 as follows:

"Great and marvelous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasses all understanding and glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter, neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory."

91. There is the gift to be translated. This is a gift of very extraordinary nature, being taken across to life beyond without tasting or experiencing death, as ordinary mortals do. Examples are:
 - a. Enoch and his city who were translated. See Gen. 7:76-78, Inspired Version.
 - b. Elijah, who was taken up to heaven in a chariot of fire. 2 Kings 2:11.
92. There is the altogether marvelous gift of resurrection, a miracle almost beyond our power to comprehend. Christ arose! Many of the saints arose also at the time of Christ's resurrection. See Matt. 26:56-57, Inspired Version.
93. Robert Lake of Independence, Mo., suggests there is the Gift of a Spirit blessed marriage.
94. There is a very rare spiritual gift that could be extremely useful if it were developed, that of being so super-charged with a tremendous sort of spiritual energy, which can transfer itself through touch to others, thus blessing and lifting them up. See: Luke 6:17-19, and 8:44-49, also the last chapter of this study.
95. There can also be a sort of spiritual transfer of specific personalities, as best as I can express it. A recent experience (Aug. 1969) indicates a rather unusual way the Lord can use to bless those who love him and trust him greatly. A sister, very ill, while waiting for the elders to come to administer to her, saw in vision, a minister from almost one thousand miles away, for whom she had a considerable regard, standing by her bedside smiling his encouragement, and somehow sharing his deep trust in the providence of the Heavenly Father.

SPIRITUALITY STUDY

CHAPTER 5

SEEKS TO SUGGEST AND FIND WAYS AND MEANS TO DISCOVER WHAT OUR INDIVIDUAL GIFTS ARE. FROM ALL THE SPIRITUAL GIFTS AND WAY OF GOD'S BLESSING NOTED IN CHAPTER 4, AND THESE ARE NOT ALL, WHAT ONES MAY YOU AND I HAVE, WHICH HAVE BEEN GIVEN TO US BY THE LORD, TO USE AND "TO PROFIT WITHAL?"

DISCUSSION

This is a very real problem, and wise perception of solution, or solutions, inevitably has very far reaching consequences, reaching even into eternity. It appears that most of our people are either very hesitant, or do not care about the answer, perhaps because of a deep sense of the mysterious, or because they feel they are not individually involved in the bestowal, or because they are afraid of the unknown, or even because they wish to avoid the responsibility real spiritual experience places on those who receive it.

It should help our quest if we break down the total problem into parts. One possibility follows:

1. There are gifts of natural endowment.
2. There are gifts of mature attainment.
3. There are gifts necessary because of responsibility of office.
4. There are gifts in response to special needs.
5. There are gifts of divine endowment.
6. It would seem that there are gifts resulting from particular obedience to the laws of the Lord.

As we now further venture into ways and means to discover individual spiritual gifts, we may note that the approach to each is quite different. Also it is very apparent that the approach to each is quite different. Also it is very apparent that the individual personal requirements for these six groups are as an ascending scale. The preceding are generalizations only, but quite in accord with observation of present conditions among us.

1. There are gifts of natural endowment, surely, but how shall we find out what they are?
First of all, this group includes the mass of people in the world it would seem. D. & C. Section 46:5, emphatically states "to every man is given a gift". Since, however, as stated in 46:4, they are given for the benefit of those who love the Lord, we can set down the first principle of discovery for this large group, as we attempt to activate spiritually the individual person. Following this are other principles.
 - a. The individual person must seek or desire light.
 - b. Individual gifts are often mentioned in patriarchal blessing, especially when they are approached in deep dedication.
 - c. Sometimes gifts are pointed out through the gift of prophecy, by another, where there is desire.
 - d. One may often find help, by talking the problem over with deeply spiritual ministry or people.
 - e. A spiritual minded minister can sometimes point out spiritual potentialities by observation of personality characteristics.

SPIRITUALITY - CHAPTER 5 - continued

- f. Prophetic indication of individual potentialities may be discerned by observing what we are attracted to, as we study over, talk about, or have conferences wherever possible, concerning the total list of gifts and ways of spiritual blessing in Chapter 4.
 - g. Then last but not least, in earnest prayer, ask the Heavenly Father to show us personally. This principle should also be applied with each and all of the preceding ways. Moroni in 10:5 promises if we ask, concerning things worthwhile, with a sincere heart, real intent, and faith, God will answer.
2. There are gifts of mature attainment, which open up to those who are deeply concerned, as in the preceding, and who use them to the glory of God and the good of His people.
 - a. The author of this study discovered a capacity to search out spiritual things through a spirit-blessed ordination experience.
 - b. The direction and intensity of individual interest leads to the discovery and experience, in larger or lesser degree, of unexpected and unforeseen gifts. The author has had this experience, opening the way to perception and use of a number of gifts.
 - c. The recognition of a very great need, if one is deeply concerned, can inspire the desire for a very special spiritual experience and gift, such as will give promise of meeting that need. Thus, may many of God's servants receive a more than apocalyptic experience concerning what lies ahead in our time, more in the sense that it can be described in just as magnificent language, but does not hide its message in a world of symbolism.
 - d. The reception of a special gift, can sometimes come about by an exceptional experience of compassion.
 - e. Then, there is always the possibility of Nephi-like mountain top experiences, or a John the Baptist desert meeting with God, or a desert of Arabia opening of spiritual eyes, like the man called Saul. As a matter of fact and desire, such should be sought when needed. Look at their influence on the course of events in the world.
3. There are gifts that are very necessary indeed because of the needs of an office one occupies, and the adequate discharge of the responsibilities of this office, such as special gifts of wisdom, or ways to solve problems seemingly without solution. This assertion would seem to be self evident.
4. There are gifts that are discovered or that come in response to special needs. In an old *Autumn Leaves*, a brother T. R. Tubb reports the intervention of a bright angel to prevent harm to himself. The angel was perfectly visible. This is to be remembered in times of stress, trial, or great need.
5. There are gifts of divine endowment that come in considerable measure to ministry at times, and will come in full measure when the day of the great endowment comes. This could bear long discussion.
6. It would seem that there are special gifts that come as a result of particular obedience to the law of God, making this obedience a doorway to discovery. The financial law is a case in point, as the Lord rebuking the devourer for our sakes a promise in Malachi.

GENERAL NOTES:

The preceding ought to show any of us that we do not need to drift along in ignorance of our gifts, and therefore, without spiritual experience and testimony. Undoubtedly there are other paths to discovery besides these.

It is beyond question, necessary to awaken an outreaching desire, as a first step, in the stimulation of individuals or groups. What a world is lost to our view if we remain content with the ordinary, and blind to majestic things!

THIS IS FOR POSSIBLE USE IN CONFERENCES AND COUNSELING, IN WHICH WE TRY TO DISCOVER OUR INDIVIDUAL SPIRITUAL GIFTS AND WAYS OF BLESSINGS, POTENTIALLY WITHIN US.

- Step 1. The following is intended for use with either individuals or small groups.
- Step 2. If possible encourage individual analysis, of indicative experiences wherewith the Lord has blessed us.
- Step 3. Try to use keen insight, inspired discernment, and enlightened observation of personality characteristics, as indicators of hidden, potential gifts. These may be exercised by both counselor and counselee.
- Step 4. A generalization helpful in the preceding is this - Experiences in meetings will sometimes give us a momentary glimpse of spiritual potentials, or urge us to move in some new way. The glimpse and urge, if followed leads to the discovery and development of a new and added gift.
- Step 5. A strong desire is basic to discovery! In order to nourish and guide this expanding desire as intelligently as possible, it is both helpful and necessary that we develop or use such analysis as the mimeographed sheets of gifts and ways of spiritual blessing. Seek the Lord's blessing and guidance in doing this.

Then pick out one or several Special Gifts and ways, such as attract you. Nourish and develop these, or the one that attracts you. Carefully and very prayerfully seek occasions for use in broadening vision, in understanding "the mysteries of the Kingdom", in lifting our meetings to a higher level, in sacrificial service, or whatever is possible.

To give this more thought, see 1 Cor. 14:1; 1 Peter. 1:12. Human desires (for good or evil) are the springs of action. Luke 22:15

- Step 6. Gifts are for those who use them - intelligently and sacrificially. This use depends on opportunities for service and upon the needs about us. Our individual needs, the needs of our branch, the needs of our church as a whole, and even the needs of the world about us - all these are part of the equation in our problem of discovery of potential gifts.

Surely, the Lord will bless us with those gifts such as will do the most good.

Examples:

- We may have an out-reaching, up-reaching enabling and strengthening gift of love.
- We may gain and develop the gift of faith into a mighty faith, such as will be so greatly needed in the days ahead.

SPIRITUALITY - CHAPTER 5 - continued

- All of us need the gift of inspired study, now!

- Step 7. What we attempt to do for the Lord, the church, for the Kingdom, and for those about us will determine what gifts shall be added to us, as the years go by. There is thus, increasingly, the opportunity of receiving and using an ever expanding number of gifts.
- Step 8. Inasmuch as most gifts are potential, and must be developed, our first awareness of particular gifts, may be somewhat like a faint radio signal. They will need to be amplified, prayed about, and tested.
- Step 9. All of us should have a very strong faith that the fountain head of Revelation can and will speak to us directly, in such ways as he sees best, thus enabling the breakthrough from darkness to light, and thus opening the windows of heaven that we may see.

SPIRITUALITY STUDY

CHAPTER 6

CHAPTER 6 UNDERTAKES TO PROVIDE COUNSEL AND SUGGESTIONS CONCERNING INITIAL EXPERIENCES AND USE OF SPIRITUAL GIFTS, ONCE THEY ARE PERCEIVED.

DISCUSSION:

Joel's declaration that a time would come when God would pour out his Spirit upon all flesh, must inevitably be based on the Great Father's intention that all mankind should enjoy the tremendous values arising out of the ministry of his Spirit to them. It therefore becomes very desirable that men and women should be made aware of all possible counsel which enables participation in spiritual experience, rather than continuing to have a "this is not for me attitude". And yet, unless we can find means to simplify our discovery of ways of approach to intelligent participation, the problem seems rather a complicated one, and we are afraid to try.

Our next effort, therefore, is to seek this simplified approach, if possible. In considering theoretical means to clearer perception of our problem as a whole, and also, when broken down into parts, our first step is to set up ten groups or areas of experience, in the total of 78 gifts of Chapter 4, varying from the simplest of experiences to the most magnificent that have ever come to God's people or ministry. Following that, each of the 78 gifts and ways of Spiritual Blessings of Chapter 4, will be placed in its appropriate place or places. Then, whatever inferences there may be evident, will be drawn.

CLASSIFICATION OF GIFTS INTO TEN GROUPS - FROM THE SIMPLE TO THE COMPLEX.

- Group 1. Simple gifts and experiences, whose purpose seems to be to assure or reassure, but not to necessarily instruct.
- Group 2. Gifts intended to bless and inspire everyday life.
- Group 3. Gifts appropriate to individual experience and development, for the average saint, who is beginning to care about spiritual things.
- Group 4. Gifts appropriate to individuals with above average interest and concern in exalted experience.
- Group 5. Gifts appropriate to the deep student and thinker.
- Group 6. Gifts intended to be used only under the strong impress of the Holy Spirit.
- Group 7. Gifts intended for use in public gatherings of the saints.
- Group 8. Gifts especially needed by Melchisedek Priesthood. Many of these are also appropriate for the Aaronic Priesthood.
- Group 9. Rare and extra-ordinary gifts from God.
- Group 10. Utterly magnificent gifts, the Lord sometimes gives.

NOTE: This arrangement is of course somewhat arbitrary, but does offer a possible means of classification. Surely it is a long step from Group 1 to Group 10. The intent here is divide the total field into comprehensible areas, somewhat as an immense airplane is constructed bit by bit, until finally the marvelous jet is assembled.

INFERENCES AND SUGGESTIONS

1. It will be observed that the number of gifts available, increases in accordance with the increasing interest, concern and development of groups 1 to 5. In trying to answer the question - How to get under way in the development and use of gifts - our first inference, and may we say law, is to consciously increase our desire and intention and habits concerning these matters.
2. It will also be noted that the influence and gift use opportunity of groups 1-5 increases. This means that as we develop spiritually, these gifts are intended to center in the very heart of life, and the more we are in activities where gift use is made possible, the more will gifts come to us. Gifts and ways of blessing are for those who use them.
3. Group 8 expresses an ideal, but sorrowfully not a fact of ministered experience as is. It expresses the possible and the needed. Here too, desire, interest, concern, faith, use, etc., are inevitably more a part of the qualifying factors, than for membership in general.
4. Perhaps the most amazing inference is that the great majority of gifts and blessings come, in our everyday living, our total living, rather than just coming to us in church services. It is obvious that a very high type of spiritual church service must be a tremendous stimulus to the development of all the others. It is equally obvious that a high development of others should profoundly stimulate the spirituality of church services. Work toward the ideal desired everyday.
5. Groups 9 and 10, it is evident have more use and experience possibility than we ordinarily think possible. The classification - Rare and Extra-ordinary, and utterly magnificent - just these headings should attract us toward this kind of exalted communion with God! It is also evident that, in general, wide experience up through the simple groups, is qualification for entering into the not so simple areas of experience, as 9 and 10.
6. Somewhat is a corollary to Inference 4, just preceding, the very great majority of possible gifts and ways of Spiritual Blessing, may be and ought to be sought for, prayed for, and experienced rather constantly - not just a once-in-a-lifetime sort of drawing near to the Lord. This is a very important generalization, and ought to increasingly become part of the personality of those who would become deeply spiritual.
7. Very probably, some will still be confused and even dismayed as they glance hurriedly at the classification chart of this Chapter. May we remind any such, that a world of effort lay between the first flight of the Wright brothers on the sandy beaches of Kitty Hawk, North Carolina, and the jet planes that cross our continent in so few hours as the fingers on ones hand. But the effort was made - and look what has come out of it all.

What each interested person needs to do is as simple as this:

- a. Study carefully the total list of possibilities.
- b. Ask the Lord's guidance in selection of those most appropriate to your personality, and which will make you a greater blessing to others.
- c. Concentrate on those which particularly attract you.
- d. Seek counsel of spiritual-minded ministers and people, if you feel you need to.

SPIRITUALITY - CHAPTER 6 - continued

7. e. Select one or two, that you can develop, as"
 - The gift of inspired praying
 - The gift of inspired study,
 - The gift of inspired poetry and hymn writing.
 - The gift of spiritual radiancy.
 - f. Work at their development - with all your being, and you will be amazed at what happens.
 - g. The farther along you go, the farther away will the limiting horizons retreat, and the more will ever profounder gifts come to you.
8. Comment on group 6 and 7 has been withheld to the last. These groups include the gift of prophecy, the gift of tongues, the gift of interpretation of tongues, and the gift of inspired writing or speaking, or singing under inspiration such as Joseph Liff's Admonition. These very special gifts, used with little exception in public services, should be entered into only as we are very strongly impressed to do so. To speak when very strongly moved is to speak with power, and especially at times with a bright radiancy about the speaker. This carries conviction of the finest sort.

It is reasonable to expect that there are several ways to discover, nurture and develop the gift of prophecy. This is certainly true, for the Lord deals with us according to our capacity and our development. It must be true also, or else the name of a project initiated in the 1830's is a misnomer - The School of the Prophets. With this last in mind, the following are reasonable conclusions.

Areas of approach to the gift, its development and use would appear to be:

- a. By sharing the results of prophetic experience already had.
 - As in the Scriptures, or,
 - Through the written experiences of our day, or,
 - Through the discussion of Spirit-blessed perceptions with deeply spiritual people, or,
 - Through simpler prophetic experience of our own, as the Almighty lifts us up to see.
- b. The first exercise of the gift may be:
 - The personal sharing of a gift of insight or foresight,
 - Or, the first experiences may be written.
- c. Inspiration may rest upon us as we bear testimony, or on a minister as he speaks. Probably we, in speaking should not say "Thus saith the Lord, or Thus sayeth the Spirit" unless strongly impressed to do so. After all, it is the content of what is said, plus the witnessing presence of the Holy Spirit, that make these experiences impressive and effective, rather than repeating phrases. Some such procedure as this, enables the newly arisen prophet or prophetess to acquire experience in the controlled exercise of their very responsible gift.
- d. The thought content of prophetic utterance has often originated in the form of an inspired vision
- e. Further, it seems profoundly true to the author of this discussion, that what the Lord can do with anyone of us, as prophetic instruments in his hand, will largely depend on the exalted height or level of our individual interests and concerns. Stated in extreme terms, the Lord cannot do very much with one who lives on the level of the pig sty, but He can do much with one who reverently dwells up near the top of the

SPIRITUALITY - CHAPTER 6 - continued

8. e. mountains! One of the qualifying factors, then on getting under way with this gift or developing it, is to live on the uplands of intellectual and spiritual concern. This is proven by experience.
- f. Paul has this advice for those with the gift of prophecy - The spirit of the prophet is subject to the prophet. The Lord does not overwhelm us, but rather lifts us up to the highest possibilities, and there inspires our functioning. Part of this being lifted up is to have a great love for God, for his truth, and for his people. Part is to live simply, avoiding surfeiting. Part is to be perceptive of the needs of people, and to have compassion. Part is to be spiritually sensitive. Certainly part is to dwell on upper levels of appreciation and perception of all that our Lord stands for. Beyond all, we who exercise this gift must be people of very great faith. It is very important to perceive the consent of the Holy Spirit before we act.

The gift of tongues is a difficult one to give any counsel, concerning its initial use and development. It would seem in blessing anyone with this gift, the Lord takes over our personality, more than any other gift. Its use, therefore, requires a very deep trust, an ability to place ourselves in the Lord's hands, and the like. Surely a rather special endowment is needed to speak in tongues and interpret. Some very beautiful inspired hymns have come to the church in this way. Undoubtedly, this gift will find larger use after the endowment comes to the church, and its ministry goes forth for the last time to bind up the law, and seal up the testimony, ere the end comes, which is the destruction of the wicked, and of wickedness.

THE FOLLOWING REPLACES THE SOMEWHAT UNSATISFACTORY TABLE OF FORMER ISSUES OF THIS STUDY OF SPIRITUALITY, JUST BY INDICATING THE GIFT NO. THAT WOULD SEEM TO BE APPROPRIATE TO EACH OF THE TEN GROUPS. A NEW SELECTION IS HEREWITH MADE.

- Group No. 1 SIMPLER GIFTS THAT ASSURE
2, 4, 12, 15, 19, 20, 27, 28, 39, 54, 56.
- Group No. 2 GIFTS TO INSPIRE EVERY DAY LIFE.
2, 6, 3, 12, 15, 19, 20, 25, 27, 28, 36, 39, 40, 44, 45, 52, 54, 56.
- Group No. 3 GIFTS APPROPRIATE TO THE AVERAGE SAINT.
2, 3, 4, 6, 12, 19, 20, 27, 28, 30, 36, 39, 45, 52, 54, 69.
- Group No. 4 GIFTS APPROPRIATE TO ABOVE AVERAGE SAINT.
1, 2, 3, 4, 6, 11, 12, 15, 18, 22, 25, 29, 30, 33, 37, 38, 46, 54, 56, 69, 80, 83, 85, 87.
- Group No. 5 GIFTS APPROPRIATE TO DEEP STUDENT AND THINKERS.
1, 2, 3, 4, 6, 15, 21, 22, 23, 25, 26, 29, 30, 33, 34, 37, 38, 41, 43, 46, 52, 54, 56, 61, 69, 70, 80, 81, 83, 85, 87, 92.
- Group No. 6. GIFTS TO BE USED UNDER STRONG SPIRITUAL IMPRESS.
5, 7, 8, 9, 10, 23, 24, 31, 49, 51, 59, 65, 71, 78, 81, 93.
- Group No. 7. GIFTS FOR USE IN PUBLIC GATHERINGS.
1, 2, 3, 4, 7, 15, 24, 31, 49, 51, 59, 65, 71, 78, 81, 93.
- Group No. 8 GIFTS ESPECIALLY NEEDED BY MELCHISEDECK MEN. It is desirable that this priesthood should have experience with all these gifts in small or large degree.

SPIRITUALITY - CHAPTER 6 - continued

Group No. 9 RARE AND EXTRAORDINARY GIFTS.
7, 13, 30, 34, 47, 49, 55, 62, 74, 75, 78, 86, 88, 89, 93, 94.

Group No. 10 UTTERLY MAGNIFICENT GIFTS.
13, 14, 34, 36, 37, 47, 49, 50, 51, 58, 59, 60, 65, 66, 68, 71,
72, 79, 82, 88, 90, 91, 93, 94.

NOTE: IT WILL BE AN EXCELLENT EXERCISE IN UNDERSTANDING AND APPRECIATION IF EACH EARNEST STUDENT WILL SELECT AND MAKE HIS OWN LIST.

SPIRITUALITY STUDY

CHAPTER 7

CHAPTER 7 ASSUMES THAT A START OR BEGINNING IN SPIRITUAL DEVELOPMENT HAS ALREADY BEEN MADE. IT ALSO ASSUMES THAT THE CONSECRATION OF OUR INDIVIDUAL INTELLIGENCE AND POWERS OF PERSONALITY, AS WELL AS THE OUTREACH OF THE HOLY SPIRIT, COMBINE TOGETHER IN THE EXPERIENCE OF LOFTY SPIRITUAL BLESSINGS. THESE ASSUMPTIONS BEING SELF-EVIDENTLY TRUE, LEAD TO THE QUESTION WHICH IS THE CONCERN OF THIS CHAPTER. HOW SHALL WE GO ON FROM OUR BEGINNING TO MAKE AN EXPANDED SPIRITUAL DEVELOPMENT - A DEVELOPMENT THAT IS COMPLETELY INTELLIGENT, THAT IS BROAD AND ENCOMPASSING, THAT IS USABLE AND GLORIFIES AND SANCTIFIES LIFE, AND THAT WILL BE BLESSED WITH THE APPROVAL OF OUR HEAVENLY FATHER? THIS IS INTENDED TO APPLY PARTICULARLY TO GROUPS 4 & 5 OF CHAPTER 6.

DISCUSSION:

Ancient Israel needed their pillar of cloud by day, and pillar of fire by night. Lehi and his family needed the "ball" and "directors". In agreement with the assumptions expressed above, it is written that the "directors" led them in the more fertile parts of the wilderness, and that the "pointers" in the ball worked according to the faith, diligence, and heed given the written directions. Today as we navigate the seas and the air, we need our compasses and our sextants. We unhesitatingly affirm that results more grand and far-reaching by far than any of these are possible by adequate charting our course in our adventure and voyage of discovery in spiritual things. If we are humble, trusting, reverent, and love greatly, the Lord will surely respond gloriously to our up reach! It is very much up to us to set our course by the stars - the stars of God's everlasting truth!

CONDENSED ANSWERS AND AFFIRMATIONS TO THE ABOVE QUESTION FOLLOWS.

1. We must keep awake and intensify our interest and concern in such development by such steps as:
 - a. Make an increasing desire for spirituality part of our prayer. Call on the Lord in mighty prayer.

SPIRITUALITY - CHAPTER 7 - continued

1.
 - b. Search for fine examples of spiritual experience where the Lord pleads with His people to come up higher, either in the scriptures or church experience.
 - c. Associate with spiritual-minded people, searching, discussing, sharing.
 - d. Steadfastly and earnestly respond to the beckoning hand of the Lord, who would have us hear, and see, and understand, the deep things of the Spirit.
2. Determine, with all your heart, to achieve a growing understanding of spirituality and how the Holy Spirit operates.
 - a. Search the scriptures in a questing spirit.
 - b. Search good books for an expanding vision.
 - c. As we study, pray, talk to others, observe, search for historical experience, or have spiritual experience ourselves, delineate the ways and gifts of the Spirit as Chapter 4 or better.
 - d. Realizing our great need, set up research and discussion classes if possible.
 - e. Go often to the Lord's Sanctuary, to the quiet places, to the mountains and the hills for inspired meditation, to listen to "the still small voice", and to commune with God.
3. Try to discover what our own expanding spiritual gifts are. How can we cultivate them if we do not know them?
4. It will help very greatly indeed to know and to cherish the promises and covenants which the Heavenly Father has made, to those who love Him with all their heart. This will be expanded in Chapter 9.
5. As we learn to understand, appreciate and share the exalted, far-reaching and tremendous ideals and purposes of the Lord of Hosts, and of His kingdom of brotherhood, we inevitably are lifted up spiritually.
6. Seeking to become more spiritual, we need to cultivate a growing sense of awareness and urgency, arising out of a perception of our own great needs, the church's need to speak and redeem with prophetic power, and the tremendous need to calm the storms of doubt and forces of evil which rage in the minds of men.
7. In general, exalted spiritual blessings and experiences of enlightenment, guidance, and comprehension, come to those who live on a high level of interest, concern and outreach and up reach, as already noted. This is important.
8. There are worlds of insights into truth, grand affirmations to be tested in action, and exalted perceptions of the high thoughts of the all-glorious One, which we do not as yet have or know. These arise out of discerning observation in study of the scriptures, out of keen personal reflections, out of worth while general reading, and, best of all, when the spirit of inspiration rests upon us.
9. No one can become truly spiritual unless he is about the Heavenly Father's business as was the youth, Jesus. Otherwise we are seeking selfishly. Only the truly unselfish are worthy of the highest.

10. In Galatians 5:22 and 23, the Apostle Paul described the fruits of the Spirit - such as love, joy, peace, long-suffering, etc. It is equally true to state this affirmation in reverse. If we will exalt and live these fine qualities of personality, they in turn woo and bring the presence of the Holy Spirit.
11. There is spiritualizing uplift and power in being intelligently and joyously thankful, our gratitude welling up from the uttermost depths of our consciousness, like an everflowing spring of pure water, and expressed in words of prayer in lovely songs, and in a multitude of other ways, to the One who is so good to us.
12. There is spiritualizing power in well selected study, such as the study of prophecy. If we are to truly understand the import of prophetic utterance, or message, we must study on our knees. The things of God are only understood by the Spirit of God.

FURTHER OBSERVATIONS

Should the preceding seem too big or too vast for our small minds to encompass, let us remind ourselves that taking each statement or affirmation by itself and working with it as long as necessary, and until its central thought becomes habitual, is not a difficult or complex effort. Then take others one by one. The kind of advance in spiritual living we are suggesting goes on for a lifetime, and probably, or almost certainly in the beyond. The delightful part of it is that the more growth we make, the more interesting and fruitful life becomes. As the eternal light of the Holy Spirit increasingly is encouraged to flow into our personalities, more and more, also, a spiritual radiance flows out, into the mind and lives of others. To a large extent we can set our goals. The Lord wants us to do this!

Along with selecting more than ordinary goals toward which we shall move, there are of course, concerns of a negative nature that must be considered. The higher our aim the greater the need of consideration. We must avoid all that is impure, ignoble and selfish, or worldly, or thoughtless and heedless, or laziness of intention and the like.

Two other points need emphasis, as we conclude these attempts to answer the question of what needs to be known or perceived, or done by those who have more than an average determination to climb upward, spiritually. First is to emphasize the immensely important place of purpose for which we press upward. That purpose must be lofty, and must be inspired by a great love for God and fellowman. It needs to be foresighted and aim to bless those about us, insofar as they will permit us. The Heavenly Father does not scatter his rich spiritual blessings and experiences heedlessly, but inevitably extends them to those who greatly love him, with grand purpose in view. There are many examples of this, and marvelous results have come from divine guidance and blessing. The other point of emphasis is just this - those who seek lofty experience should be prepared, if necessary, to carry heavier burdens of responsibility. Jesus said to whom much is given, much is required.

Whatever our station and place in life - lay member or minister, woman or man, boy or girl, mother in the home or father of a family, church school teacher or pastor - whatever we may be, or wherever we may be - there are undreamed possibilities in drawing near to the Lord in spiritual development. Life means so much more to those who really try. Paul wrote of Christ, that because he loved righteousness and hated iniquity, therefore, was he anointed with the oil of

of gladness above his fellows. Just so will those who prize the deep things of the Spirit, more than those about them, just so will these, too, be anointed with the oil of spiritual gladness much above their fellows. "Now these are the words which Jesus taught his disciples that they should say into the people", "ask of God; ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" Then he went on to promise, as reported in the Sermon on the Mount, "For everyone that asketh, receiveth; and he that seeketh, findeth; and unto him that knocketh, it shall be opened."

SPIRITUALITY STUDY

CHAPTER 8

WILL ATTEMPT TO GO ON FROM OUR SOMEWHAT THEORETICAL DISCUSSION OF WAYS AND MEANS OF SPIRITUAL GROWTH, TO DELINEATE IN SOME DETAIL AREAS OF CONCERN TO WHICH WE CAN DIRECT OUR EFFORTS, IN A BEAUTIFUL REACHING OUT TOWARD SPIRITUAL EXPERIENCE. THE INTENTION IS TO SUGGEST PROJECTS WHICH ARE APPROPRIATE TO ALMOST ANYONE WHO HAS AWAKENED TO THE POSSIBLE GRANDEUR OF EXALTED SPIRITUAL LIVING, LEAVING PROJECTS OF A SUBLIMER, MORE PROFOUND, AND ALL-ENCOMPASSING NATURE TO CHAPTER 9.

DISCUSSION

As someone remarked one time concerning preaching, what good is preaching if its contents is not worked out in deeds. This is also true of a theoretical discussion of spirituality. Indeed the finest development can only come as the spiritual daily concerns and activities of life go forward hand in hand. It is good, therefore, as we attempt to tie the realm of the spiritual to the issues of consecrated everyday living, to often turn to the words of Isaiah, Chapter 55, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Also from Chapter 1, "Come let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool. If you be willing and obedient ye shall eat the good of the land." May we add, also, ye shall journey far into the realm of spiritual things. Read also Isa. 40: 1-5, 9-11, 27-31, in the Inspired Version.

Suggested Projects in combining Spiritual Light with Everyday Living.

1. Basic to all effort, of course is to cultivate a growing intention and habit of doing just this. A desire must be sustained.
2. We ought to seek light and guidance in making our homes all it is possible for them to be in spiritual saintly living, as:
 - a. Attitudes which should characterize our daily activities.
 - b. On making our homes of such a type that angels could visit us and minister to us, and not feel too much out of place.
 - c. How shall we train our children, helping them to achieve an extra-ordinary saintliness, for the sake of Christ's Kingdom on earth?
 - d. What are our possible talents and powers of personality (these are often hidden and unknown to us), and how may we set about developing them?

2. e. Perceiving the unique possibilities of our children, and the way to inspire their desire to achieve them.
- f. How may more moving ways of family worship be developed?
- g. Whom should we invite into our home, that their influence may help shape the personalities of our children?
- h. Guidance in doing our very best in temporal affairs.

Note: Careful thought will bring others to mind.

3. Greater light could make our church associations more inspiring, uplifting, and far-reaching in influence.
 - a. As pointed out in Chapter 4, there is the special gift of Spirit blessed prayer. Such prayers win God's help. Surely such are needed more and more in our tragic day.
 - b. Spiritual light can enable and make wonderfully inspiring every aspect of our meetings - from preaching, to testimony, to singing, to meditation, and to our association with people, - and give depth to all these.
 - c. What is mighty prayer, mentioned in the Book of Mormon? How may we develop toward such.
 - d. Surely, we need exalted gifts of prophetic light, more often than in general we have them.
 - e. Setting ourselves to develop the gift of faith, or any others of the 78 or more gifts of the Spirit which may be ours, and were many others doing likewise, would surely have marvelous effect on all our meetings, and especially our prayer and testimony meetings. What grand testimonies would arise out of such dedicated effort.
 - f. Mass effort in pleading for a needed gift of healing, is often desirable. The gift described under 62 of Chapter 4, as spiritual quickening, is greatly needed in every aspect of life.
 - g. There are many areas of effort where the prayers of a large number of saints should be sought. Some revelations to the church have phrases such as this in them - "your prayers have prevailed". The early Reorganization had many examples of this.
 - h. It is probably desirable for the more spiritual members of a congregation, or perhaps those of like interests, - that these should unite in prayer for some special projects or needs. One time in Kirtland, many of the sisters of the women's department, united in special prayer for their president, who was undergoing a serious operation. Their prayers were wonderfully answered. Sustained prayerful meditation will suggest many projects for groups who may desire special spiritualized achievement.

Note: It will be a profitable exercise to think and pray this idea through much farther than is suggested here. We assert, somewhat as old prospectors of the West would sometimes say of looming mountains, "There's gold in them thar hills".

4. The following could bear very fruitful results in any work of evangelization we may undertake - branch missionary services, or even the sharing of an appropriate book. The project we are suggesting is this: in strong faith, seek the guiding light of the Spirit, in perceiving who are seeking "heirs of salvation". This kind of up-reach on the part of Elder D.S. Mills, four score years ago, in California, led to the community where Joseph and Emma Burton lived. What a work of enrichment has come to the church, resulting from two Elders being thus guided to where the Burtons lived! These results range from California to Nova Scotia, from Kirtland to Nauvoo and Independence, from the islands of the sea to far away Australia. Their relatives and descendants have been a great asset to our church, and still are. The lives of thousands have changed for the better all because two Elders prayed for and received divine guidance. This principle of procedure is worthy of wide application.

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5. In the working out of individual destinies, we need divine light to help us see, as:
 - a. In what special ways may we best serve the Lord?
 - b. What are our unperceived talents and abilities?
 - c. How may we contribute to Zion's achievement?
 - d. As young people select husband or wife?
 - e. As young people select means of livelihood?
 - f. Are there special spiritually guided studies the Lord would have us undertake?
6. We should seek prophetic light on our own times and on what lies ahead, as:
 - a. Jesus distinctly promised to show his people things to come. Are we receiving, individually or collectively? Do we have faith and concern to ask?
 - b. There very much needs to be a down to earth prophetic interpretation of our times. A very unique and graphic picture of such is possible!
 - c. As the time of Christ's return to the world draws near, surely we need to know what are the signs of that coming, as one by one they shall appear on the horizon of time. Predictions and references to this coming have special emphasis in our Doctrine and Covenants. May we have overlooked or missed something of great value in this?
 - d. We need the finest and highest possible kind of prophetic enlightenment, in a truly creative sense, concerning Zion, that these sacred communities may more rapidly come into being. This we need both in general and individual ways.
 - e. We certainly need more light on the characteristics of the prophetic message of warning we should be heralding to this generation of men being given. Surely this too, was given much more emphasis in the early work of our church than now.
 - f. Most certainly, we need widespread light on how to prepare for divine endowment. In general we show little concern.
7. The possibility of Spirit guided study is always present. Inspired preaching, in general, can only arise out of inspired study. This is a grand gift of the Spirit, but it must be cultivated. Just a few, of perhaps hundreds of possible topics are indicated here.
 - a. Basic concepts of the Sermon on the Mount.
 - b. The Lord's prayer contains the essential definition of what constitutes the Kingdom of God. What are these essentials?
 - c. There are several approaches to Sermons on the Signs of the Times.
 - d. What is the prophetic message of the Book of Revelation, especially appropriate to our times. There is a most graphic message there!
 - e. Jesus placed love at the very center of his way of life. What was His concept of love? What about its emphasis in present day preaching? What is altruistic love? How may love be developed and achieved?
 - f. Historical Sermons may be both interesting and inspiring, and are a relief from the pressure type of sermons so common among us.
8. There is a place, also, for inspired teaching. Just reading a quarterly is not inspired teaching. If ministers ought not to preach when minus the Holy Spirit, what about teachers? How different and immensely uplifting teaching can be when we walk with God and He inspires us. Note: The preceding is a small part of all that is possible.

CHAPTER 9

First, attempts to delineate in some detail, the place of Covenants with the Lord, and the Lord with men, as the Almighty and Far-Sighted One, seeks to raise up an extraordinary spiritual ministry and people.

Chapter 8 laid out a long series of projects in application of facilities of spiritual growth, of which many were of a primary nature, and not too difficult to achieve. Divisions 6 and 7 were more of an intermediate, and deeper, and discipline-requiring nature. This chapter endeavors to proceed further - from the primary and intermediate sort of experience to some of the ultimate conceivable experiences with God and the Holy Spirit, which could be opened up to the highly spiritual person. We shall reverently try to suggest a progressive series of projects in which the higher and the extraordinary spiritual forces and powers of the Creator may be used, or brought into operation - and all this to the glory of the Eternal One, and to the salvation of his people.

We shall hope to have the Lord's blessing in looking over into the promised land of lofty spiritual communion, and in trying to behold the marvelously beautiful and wonderful valleys beyond the hindering mountains of the ordinary, and the worldly.

May we be able, all of us who are deeply concerned, to perceive an ascending scale of heroic effort, somewhat as a ladder leading to loftier experience.

SOME NOTES ON COVENANTS:

In General:

In this chapter, may we be reminded, consideration is being given to the uppermost areas of spiritual experience - the deeper and more profound gifts of Group 8, the rare and extra-ordinary of Group 9, and the utterly magnificent of Group 10, as set up in Chapter 6. These are the areas of deepest content as far as intelligence is concerned. These are the areas in which God's grandest gifts to men are experienced. These are the areas in which the tremendous and utterly amazing possibilities in use of vast spiritual power become evident.

As we contemplate and consider and weigh the insights and impressions which flood into our minds involving these areas, first we apprehend, then become certain, that the good Lord only opens the doors to His highest gifts and mind stretching visions and perceptions, to those who covenant with him and he with them. This, moreover, is a very reasonable generalization. The officers of a bank, in trusting a particular person with the combination which opens the vault in which treasure is kept, do not rely alone on their estimate of his integrity. He is also bonded. It is logical to conclude that the Great Father would desire to be completely assured of an individual personality before he opens the doors of his treasure house. It is equally reasonable that this same individual personality, as he thinks about his human frailty, inertia, and often blindness, that he would strongly desire the Lord to reassure him in some very special way, as he ventures out into spiritual areas not known to ordinary man. What, then, could be more appropriate than that the person who is reaching up toward the extraordinary and magnificent gifts and experiences, the Holy One of Israel has to give, should covenant with Him and He with this trusting servant. Perhaps this should be stated the other way too, I do not know.

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It is very appropriate, in view of all this, to consider this idea of Covenants. Apostle Arthur Oakman once remarked in a regional priesthood group meeting, approximately this: "We would do well to give more consideration to this matter of Covenants".

By definition a Covenant is a mutual agreement between two or more parties, upon some matter of concern to all. In theology, it is the promise of God to man, usually carrying with it a condition to be fulfilled by man. Synonyms are: contract, bargain, stipulation, agreement, promise, engagement.

We shall now turn to a brief consideration of four aspects of this concept of Covenants.

THERE ARE GRAND COVENANTS OF AGREEMENT - WIDE RANGING AND SWEEPING IN THEIR IMPLICATION.

These are in the nature of what the Lord will do for his people, if they, for their part, will walk in the Lord's way of life. Two examples follow:

a. The Everlasting Covenant, of Gen. 9:21-23, is a very special agreement of this sort. Moreover, every time we see the rainbow, we should think about it and cherish it, and at other times, of course, too. For convenience, it is quoted in full.

21. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father, Enoch, that when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself.
22. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;
23. And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father, Enoch.

This covenant includes everyone who will fulfill its conditions, and it is truly far-reaching in all it involves.

b. Our second example is the covenant made with Abraham, as recorded in Gen. 12. A vast series of consequences have resulted from this covenant, which have not even yet seen their complete working out. This covenant is found in 12:2, as follows:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall the families of the earth be blessed.

Note: From these two, we may draw this generalization - Covenants are intended to be of tremendous influence, and to result in far-reaching consequences. This is, of course, their justification.

THERE ARE COVENANTS OF PROMISE

Offered by the Lord, these become operative when accepted, applied, trusted, and cherished by mankind - anyone. Particularly, they are intended for those who dearly love the Heavenly Father, and his way for life, and who not only want to be but are co-laborers with Him.

There are of course many examples of covenants of promise, for obedience to any part of the law of the Lord brings its own distinctive result. Just a few examples follow. It is rewarding and uplifting to search for others.

- a. "Come let us reason together; saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18
- b. There is the Lord's covenant concerning peace in the world - the elimination of warfare. "They shall beat their swords into ploughshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war anymore". Isa. 2:2-5
- c. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint. Isa. 40:31
- d. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee". Isa 54:10
- e. "Eye hath not seen, nor ear heard neither have entered into the heart of man, the things that God hath prepared for those that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God". See 1 Cor. 2:9 and Isa 64:4.

The Lord will continue to reveal:

- f. The Word of Wisdom. D. & C. 86 has a remarkable covenant of Promise. We quote from paragraph 3. "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom, and great treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass them by, as the children of Israel, and not slay them.
- g. Who can fail to be stirred in spirit, as he reads or hears re-read D. & C. 76:2? What a covenant of promise!

"For thus saith the Lord, I, the Lord, am gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from the days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye hath not seen, nor ear heard, nor yet entered into the heart of man."

We have underscored the word all, for sake of emphasis.

- h. Mention has been made in Chapter 4 of experiences of a lofty nature, that are just indescribable to man. Note this from D. & C. 76:8. "For they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love Him and purify themselves before Him; to whom He grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory."

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- I. How marvelous is this from D. & C. 85:12. "The day shall come when you shall comprehend even God; being quickened in Him, and by Him."
- J. There is the promise to Lamanites and to the church "Before the great day of the Lord shall come . . . the Lamanite shall blossom as the rose. Zion shall flourish upon the hills. . . and be assembled together unto the place . . . appointed. D. & C. 49:5.

Note: The Covenants of Promise, it will be noted reach far out indeed:

THERE ARE VERY SPECIAL COVENANTS AND PROMISES TO PRIESTHOOD.

Let it be said immediately that such are to priesthood who become spiritually alive, and who prove themselves worthy of extra-ordinary outreach on the part of the Holy Spirit. There follows a few of many possible examples. It is good if the deeply concerned will search out others.

- a. The first example, taken from Genesis 14:26-35, Inspired Version, is an amazing prophetic declaration, made before scientific development made mankind aware of the fantastic powers locked up in the atom, to say nothing of the powers characteristic of the Holy Spirit. This kind of faith may be shortly needed! It refers to Melchisedec, a High Priest.

"For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of the nations, to divide the earth, to break every hand, to stand in the presence of God, to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God . . . "

- b. Malachi uttered prophecy, yet to be fulfilled in our day - "The Lord whom ye seek, shall suddenly come to his Temple". He will purify the sons of Levi - the ministry, that they may offer unto the Lord an offering in righteousness. See Malachi 3. There is a world that is opened up in large measure in latter day revelation. Anyone unaware of what is involved in the wonderful promise of this chapter, can get in touch with the author of this study, who will gladly share such understanding as is his.
- c. Jesus in John 14:12, promised - "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Surely Jesus knew whereof he spoke.
- d. D. & C. 85:18 has this covenant and promise to the ministry of our time - "Sanctify yourselves that your minds become single to God and the days will come that you shall see Him."
- e. D. & C. 104:9, 10, set forth some very unusual promise, which really are in the form of a covenant, the Lord would make and fulfill to us today. These are to both the Melchisedec and Aaronic priesthoods. See Chapter 4, numbers 58 to 61 for discussion of these.

LASTLY THERE ARE COVENANTS WITH INDIVIDUALS.

The Lord is anxious and even delighted to covenant with individuals, if these will have great faith in Him. His thus dealing may be sometimes something rather far-reaching in nature, but, happily it may also concern the everyday things of life. It would seem reasonable to assert that with most of us, and perhaps it would please the Lord also if we develop from covenants concerning smaller matters and issues to the grand and extraordinary!

- a. From the New Testament, the man called Saul of Tarsus, his experience on the road to Damascus, and the Lord's covenant to make him an outstanding missionary to the gentiles, and to make him over into Paul the Apostle, is an example of more than ordinary kind.
- b. The author of this study was once the instrument in the hands of the Lord and the Holy Spirit, in making an outstanding covenant with a brother at his confirmation.
- c. At another time, this author was likewise blessed in ordaining a brother.
- d. This author is also aware of how the Lord made a covenant with a spiritual minded sister in the church, concerning an affliction. She was told by the still small voice that if she would refrain from a certain sweet that she greatly enjoyed, the Lord would remove her affliction. She did, and the promise was fulfilled and has been kept.

Note: On the basis of the preceding, we are justified in concluding that there is a vital place for the making of covenants in the upper areas of profound spiritual experience.

What are these rare, extra-ordinary and even magnificent gifts and experiences of these upper areas of Spiritual Experience and Blessing?

The best way to do this, it would seem, is to carefully reconsider the list of 78 gifts discussed and indicated in Chapter 4. Some of these gifts have relatively simple aspects to their manifestation, as well as having extra-ordinary use under other conditions. The gift, its number in chapter 4, and its extra-ordinary characteristic will be mentioned. This is somewhat of a "new look" at Chapter 4.

- No. 4. Faith - there are tremendous possibilities in this gift.
- No. 7. Miracles - that there may be no excuse for unbelief.
- No. 8. Prophecy - this will yet be put to grand use.
- No. 13. Angelic Ministry - if we can neither receive nor abide the ministry, how can we commune with the Father and the Son?
- No. 14. Ministry of those who have tarried. Comment same as 13.
- No. 16.) Differences of Administration) both are greatly
- No. 17.) Diversities of Operation) needed.
- No. 21. Inspired Vision - when received can help greatly.
- No. 22. Inspired study - is perhaps just beginning to be tapped.
- No. 24. Inspired Preaching - who has reached the zenith here?
- No. 26. Inspired Insight - who has reached the zenith here?
- No. 29. Love - there is an immense need for love in the world.
- No. 36. Inspired concepts of truth - what a world could open in this.
- No. 37. Inspired affirmations and generalizations - comment above.
- No. 40. Mental exaltation - may bring very grand experiences.
- No. 48. Extended experiences of enlightenment - are greatly needed.
- No. 51. Permission to tarry - just as possible now as for 3 Nephites.
- No. 55. Know signs of Christ's coming - needs development.
- No. 58.)
- No. 59.) Gift to Priesthood - All offer grand opportunities for exalted
- No. 60.) experience, and are greatly needed.
- No. 61.)
- No. 62. Spiritual quickening - should be greatly used.
- No. 64. Magnified and extended vision - could well be a prized experience.

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- No. 67. Re-experiencing historical events - immensely increases appreciation.
- No. 69. Apocalyptic Experience - much needed for the future.
- No. 73. Putting at defiance enemies of the Kingdom and Christ - will be greatly needed in the catastrophic experiences of the time of the end.
- No. 75. Transfiguration - can bear tremendous witness.
- No. 76. Special counsel and nurturing of rare and gifted personalities - is potentially an immensely important gift.

PROJECTS IN APPLICATION

This experiencing of the grander, the more exalted, and the magnificent gifts of God in an area that is very broad indeed. The farther we go along in such spiritually mature development, the more the sight perceives the higher and the vaster. It is in the nature of our Father that this should be so.

The discussion of Covenants suggest many projects, which review will point out for individual consideration.

The "new look" at the 78 gifts and ways of Chapter 6, also will suggest many project opportunities, which careful and prayerful consideration will make reasonably well understood. In view, however, of our apparent level of spiritual development, as a people, and because of the special or even dire needs of our tempest tossed civilization, and even because of what we perceive to be the beckoning hand of our loving Savior who suffers over the gross sins of mankind - because of these, may special emphasis be placed on the following as being appropriate to the now: No. 4 - Faith needs development far beyond the present: No. 8 Prophecy - both for insight and foresight, as well as for its possible creative use - how to make certain things come to pass - surely this is needed. No. 13 - for the reason stated in the "new look". No. 16 and 17 - likewise. No. 22 - Inspired Study, particularly in the Word of God, remembering that he who treasures this word will not be deceived in the last days, or stating positively he who thus treasures will be as a guiding light in an uncertain world. No. 29 - Love, set at the center of all religious living by the Master, needs clearer perception, more radiant incorporation into our personalities, and very much more exemplification, both among ourselves and for the sake of the world. No. 36, 37 and 40 - can be most profoundly developed and used. No. 48 - extended or lengthy experience in seeking understanding and learning by faith in spiritual enlightenment opens up grand vistas of on-going development. No. 55 - Signs of the Savior's return, Study and experience will certainly bear wonderful dividends in spiritual uplift, for this I can truly testify. No. 62 - Spiritual quickening - more and more we should avail ourselves of this. No. 75 - Transfiguration - to be aglow with spiritual power, is much needed, and should attract us all.

Who can limit the profound changes which will come to us, individually and collectively, as we strenuously press upward toward the mountain top of this kind of spiritual living and participation? Yet even more lies beyond these levels of mountain climbing!

SPECIAL PROJECTS IN APPLICATION FOR GROUPS III, IX, & X.

Of course many of the preceding can become very special projects - in their finer expression. It is our purpose, here, however to suggest spiritual projects that are rare, extra-ordinary, and magnificent, any way you look at them. Most of these, we may observe, will be experienced by

priesthood, such as greatly desire to rise to their spiritual potentialities, and are ready to reverently accept and humbly discharge the added responsibility which exalted spiritual experience lays upon the recipient, and who are ready to covenant with God as to their wise and proper use. How broadly beyond or outside of priesthood these mountain top experiences may be shared depends on the mercy and out-reaching love of the Lord for those who greatly care. As a matter of fact, of which I think we are all aware, very few of the priesthood will feel able to undertake the discipline, the living on high levels of intention, and usefulness and faith, and all else required, for these loftier kinds of communion with the Holy Spirit.

Now, may we try to indicate what such projects may be, even though we must do so in all-too-inadequate language. And, as any may meditate about these suggestions, may all remember that the Lord desires to bless his people, and particularly his ministry with a grand outflowing, highly intelligent pervasive revelation.

- a. First, note or turn back to the references in this Chapter to the "new look" mention of gifts, particularly considering No. 58, No. 59, No. 60, and No. 61. Then turn back to Chapter 4 and read the fuller description of the same numbers in Chapter 4, which in turn tries to interpret D. & C. 104:9 & 10. These are truly amazing in what they suggest as being the "privilege" in verse 9, of the Melchisedec priesthood, and the "power and authority" of the Aaronic priesthood, in verse 10. The realization of such a wonderful privilege is by all means worth striving for. So here are four projects of magnificent nature.
- b. In this chapter, under Covenants of Promise, D. & C. 76:2 is quoted in full, or turn directly to 76:2. At least four projects shape up out of this reference.
 1. Revelation of hidden mysteries - what these mysteries are vary from person to person.
 2. Revelation of God's will for ages to come - meaning, it would seem, in part at least, the high destiny in future ages, of those who love the Lord. How wonderful to know this.
 3. Revelation concerning the wonders of eternity - the glory of heaven, the magnificence of the Lord's on-going creation, and the like.
 4. Things to come, for many generations - this may be interpreted in many ways.
- c. No. 67 of Chapter 4 is in the realm of the utterly magnificent. Please turn to this and read.
- e. The writer is personally assured that we need and may receive a more than apocalyptic experience. An apocalypse, by definition tends to be expressed in highly figurative and symbolic language. Now, in this time of the end, this time when civilization is rapidly sinking, this time when the lights have gone out all over the world, and shall not be lit again in our lifetime, as far as the world is concerned - surely, in such a time as this, we need to be shown "things to come" in clear, unequivocal and very definite terms. This is so both for the sake of preventive action and creative action. The more that perceive this, the greater the possibility of united and intelligent facing of issues.
- f. Those of us who have become aware that the wisdom of this world can only help us within comparatively narrow limits, know that there is now, and increasingly will be a very great need for divine endowment. What is this endowment? How may we prepare for it? What steps and procedures will move us toward it? Here is a project indeed!
- g. It appears to this writer that we perceive the characteristics of Zion in a much too limited way. It is as if we see the skeleton but are not largely able to clothe this skeleton with flesh and blood. Surely in this area we need a growing pervasive revelation, enabling us to see the noble ideal in great clearness, and also, how we individually can help. And,

- g. tending to impress us with a sense of urgency, may we remember that Zion, rather fully achieved is a Sign of Christ's second coming, and that Zion must demonstrate to all the world that Christ's way of life alone will meet the tremendous needs of humanity. Personal project after project can arise out of this. Judging from the experience of the ages, and our own slow realization and achievement of Zion, surely we need spiritual light of rare, extra-ordinary, and utterly magnificent proportions, to inspire and enable us.

The sublime majesty of our Lord, his glorious intelligence, and his guiding us toward a very high destiny, suggest to our minds that other projects even beyond these marvelous ones, are possible. Projects such as we have tried to bring before our minds, can be realized, or else the Lord would not be holding them before us.

HOW SHALL WE PREPARE FOR THESE FINEST OF ALL SPIRITUAL EXPERIENCES?

This is an important question which must be answered by all who would press upward toward spiritual exaltation in the highest. In some ways, each person will have to work out or discover procedures appropriate to his own personality. In the main, it is almost "an invincible surmise", however, that procedures are fundamentally the same for all.

A few quotations and abstracts from a personal experience, when seeking for light on how to prepare for lofty communion, may be helpful.

1. "Your heavenly Father beckons. Will you foolishly turn away from his loving invitation? Are the marvelous promises of the Lord your God but idle words in your estimation? He long has waited for his servants and his people to come up unto the mountain of the Lord. Oft in tears he weeps over you, because he knows the glory of all that is yet to be, and how inadequate is your own intelligence, your own strength, and your own ways."
2. Observe as far as possible the ways of preparation of the spiritual stalwarts of ages past.
3. You must have that which is worth reaching up and out about.
4. "Your heavenly Father . . . cannot come to his earthly servants and people, when they are selfish, or narrow, or spiritually ignorant, or lacking in desire, or without deep interest in the progress of his Kingdom on earth, or with little dedication in their hearts to the supreme ideals and purposes of that Kingdom."
5. "The extent, therefore, of your great Father's outreach toward you inevitably depends on the character of your outreach to Him!"
6. Those who would draw near the Lord must deeply purify themselves, remembering the beatitude of the Lord Jesus - "Blessed are the pure in heart for they shall see God". This purification from lust, from even the hint of lewd thinking, from participation in unholy conversation and association. Thus purification includes the character of your purposes, your aims, and your goals. Certainly it is necessary "when seeking to make a special effort to approach near unto your heavenly Father" that you "center all your thinking, your feeling and the concentration of your powers of personality on that for which you seek." Thus, "as you become pure, it becomes possible for you as ministers of Him who is love, to bear the glorious presence of angelic beings whom you would see, and whose larger view and inspired knowledge you would share. All effort you can make to thus approach this purity will be abundantly rewarded."

7. Unto those who would understand the deep things of the Spirit, comes these questions: "What will you do with such vision and experience as may be granted unto you? Is your measure of consecration such that if you were asked to take up a most difficult task, that you could say, here am I, send me?" Then finally - "could you go forth as God's servant, crying with a loud voice, that which he has given you to see, warming the hearts of those who are hungry for the deeper things of the Spirit, or would you want to keep to yourself all that might be shown you or shared with you, while all around you despairing men and women die, because they lack the bread of life, the bread that comes down from heaven?"

"The Eternal Father does not scatter his marvelous blessings heedlessly! He does open up the larger view and understanding and vision of the future to those who will use it. Therefore, as many as would seek the lofty blessings of the Heavenly Father must prepare themselves to carry a heavier burden, sharing a little or greatly as the Lord shall will, that great burden of concern, and the immense desire to lead men on to abundant saintly living, that are characteristic of both the Father and the Son."

8. It is necessary to make an extra-ordinary use of prayer. In prayer "these qualities, and characteristics do help you prevail -
- The good sense and intelligence of that for which you pray.
 - The real need for that which you seek, and the sweet reasonableness and logic of your presentation.
 - The depth of emotional desire that characterizes your pleading.
 - The exclusion of worldly desires and interests.
 - The going apart, if possible to the high places of the hills, or to secluded places in the forest, or to the lonely and barren desert or best of all, to the Holy quiet and to the spiritual presence that abides in the "House of the Lord".

There are other ways of praying than the direct uttering of a prayer or the quiet thinking of one such as:

- The singing or humming of spiritual hymns.
- Meditative consideration of the holy experiences of the ages.
- The speaking, or the thinking about appropriate scripture, which both inspire and express the thoughts of your mind.

Learn to, or develop toward the place where it becomes possible to pray in the Spirit.

Observing these ways, it becomes possible to call on God in mighty prayer - prayer which will be heard!

9. This last concerns food and fasting. God's ministers of the last days were warned in Luke against surfeiting. There is the example of living on simple foods rather than the rich eatables and wines of the King's table, in the book of Daniel.

The 58th chapter of Isaiah is good to think about as one studies about fasting.

Section 59 and 86 of the D. & C., also provide wise counsel.

"The sum total of this counsel, to you who are seeking beyond the usual, is that you live simply, eat with restraint, select your foods with judgment and prudence, and that you partake in happiness, gladness and joy."

SPIRITUALITY STUDY

CHAPTER 10

WILL, IN THE FIRST PLACE, BRING TOGETHER SUCH WARNINGS AS MAY SEEM NECESSARY TO THOSE DESIRING EXPERIENCE WITH SPIRITUAL GIFTS, AND SECONDLY WILL ATTEMPT TO SUGGEST BASES FOR SOUND JUDGEMENT WHEN THEY ARE HAD, WHETHER THEY COME TO US OR TO OTHERS.

Part 1.

Down through the ages, spiritually inquiring people have found to their sorrow that not all experiences which seem or claim to be inspired, come from God. There have been soothsayers, fortune tellers, prognosticators, magicians, readers of the stars, and the like - there have been these galore. Probably these have been known almost from the days of Adam. They are mentioned in Genesis. There are references to such in both Exodus and Deuteronomy. In our own day there are many people interested in what is called Spiritualism, and some in what is referred to as a psychic phenomena. Both in spiritualism and with oriental fakery weird experiences quite evidently happen. The scriptures explanation for this is that the Creator has allowed a cynical, unprincipled, cunning, deceptive and devilish evil spiritual power to tempt mankind, and that this is an unavoidable consequence of giving man his agency.

It is therefore necessary, because of this fact, that we be aware of such scriptural warning and counsel as may help us to meet such a situation, should we encounter it. Also, we need to know such warnings and counsel as has been discovered in the hard school of experience, or such as have opened to us as we have dealt with spiritual phenomena.

There will be no attempt to go exhaustively into the history of all this, since there is neither time for, nor value to collecting the mass of detail possible such being quite negative to our discussion. The effort, rather, will be to set down briefly such counsel as is clear and understandable, and such as will make possible adequate judgement and control.

Part 2. Counsel based on scriptures.

- a. Jesus, in Matt. 7:24-29, warning against false prophets, sets up this rule - by their fruits ye shall know them.
- b. Again, Matt. 24:39 - whoso treasureth up my words shall not be deceived. This suggests the principle of comparing any presumptive new light with the tried and true in the scriptures.
- c. Likewise, John 16:14 - He (the Spirit of Truth) shall glorify me. True gifts will always glorify God and Christ, and all that they stand for.
- d. Paul, in 1 Cor. 12:7, states that the manifestation of the Spirit is given to every man to profit withal. This means that gifts from the Lord will instruct, lift up, enlighten, and sanctify, blessing the giftee. In verse 10, he sets up discernment of the Spirits as a gift. This is intended to enable our understanding and perception of the source of the gift.
- e. Again in 1 Cor. 14:12, he observes that spiritual gifts are to edify the church. We may infer from this that they are also to edify the individual.
- f. Also in 1 Cor. 14:32 and 40 - the spirits of the prophets are subject to the prophets, for God is not the author of confusion, but of peace. This means the prophet himself must first pass judgement on the spirit resting upon him, and the content of its message.

- g. Still further, II Cor. 3:17, where the Spirit of the Lord is, there is liberty. We are at our best.
- h. Once more, Gal. 5:22 and 23 - the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance . . . This too helps us judge truly.
- i. The Book of Mormon, page 764, observes - everything which inviteth and enticeth to do good, and to love God, and to serve Him, is inspired of God.
- j. Doctrine and Covenants 46:3 - presents the safeguard of doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits. That is, live near to God and be very humble. Verse 4 - beware, lest ye are deceived, and that ye may not be deceived seek ye earnestly the best gifts. This evidently means avoid trifling gifts of low intelligence content. Verse 7 - elders are to have it given unto them to discern all the gifts. This mainly applies to gifts expressed in public.
- k. Note instruction to elders in Doctrine and Covenants 50:7.
- l. Contriteness of spirit, meekness of language, and thought that edifies, are also ways of knowing, also he that trembles under the power of God will bring forth fruits of praise and wisdom, according to truths and revelations already given. This implies use of public gifts only under a strong sense of spiritual urgency.
- m. In Church History, Vol. 3, page 226,227, is found an interesting account of dealing with an adverse gift situation. See reference to this in part 3, following.

Part 3.

It is desirable that we put down in the language of our own day, statements of principles which will enable all concerned to exercise sound judgement, should they encounter adverse and deceptive spiritual manifestations at any time, either in their personal or collective experience.

- a. True and inspired spiritual experiences always bring with them a warmth, light and intelligence. This is what is meant by "liberty".
- b. We should always pray for God's gift of discernment.
- c. Real gifts will always have sound content or thought, intelligence, purpose, and the like. They are never trivial. They open our understanding.
- d. True gifts and experiences will always agree in principle with revelation found in scriptures. This does not preclude amplification of already expressed truths, or the entering into larger areas of concern, or vision, or perception, or insight.
- e. Inspired gifts and experiences will directly or indirectly glorify God and Christ and all they stand for and will testify that they are.
- f. There are undoubtedly gifts which cause us to marvel, as sometimes a richly, spirit-blessed gift of tongues, or that lift us to the mountain tops of spiritual delight, or that warm our hearts beyond measure. Such will bring their own testimony of truthfulness.
- g. In general, however, because of their sound content, and because the Lord greatly desires to see us improve, gifts will have farsighted purpose, and open doors.
- h. Concerning public meeting gifts, one elder used to observe - do not strain to prophesy, but be constrained. Such characteristics and attitudes will thus judge and control in advance of expression. This is the finest kind of judgement.
- i. It is appropriate to observe, in this study which is urging and beckoning toward ever richer spiritual life, that the farther up we go in majesty or profoundness of content the less possibility there is of deception. Somewhat as is related of Moses in the revelation placed at the beginning of the Inspired Version of the Holy Scriptures, when

SPIRITUALITY - CHAPTER 10 - continued

3. i. Satan invited Moses to worship him, we can observe from superior experience:- "Where is thy glory, that I should worship thee?"
- j. The preceding observation suggests another - It is not desirable, in the exercise of a gift that reaches out publicly to others, to jump into action as the first impressions of the Holy Spirit are perceived. Rather, let the degree of light and the sense of urgency be augmented, let the shining in of the divine increase, let the heavenly spiritual glow and radiancy mount up - then when the gift is spoken it is spoken under the gift of transfiguration and therefore in power. Under this procedure there is always witnessing testimony to others.
- k. Based on the reference in Part 2, to Church History, Vol.3, page 226 is this. Public gifts which chastise or unsparingly condemn, or severely criticise, are immediately suspect. Such is not the Lord's way. He may at times admonish and reprove, but such will always be done with kindness, and he will beckon upward, as he appeals to the best in us.
- l. All the preceding need to be applied in the utmost wisdom. It is possible to be very critical of some gifts which may be spoken to either individuals or groups, because their intelligence content seems very low, yet, two possibilities need to temper our judgment with wisdom and mercy. The intelligence level of those addressed may not be at all high, or the one speaking may not have developed very high spiritually. In such a situation, it is desirable to plead for exalted experience rather than the low.
- m. In view of the fact that many priesthood in the church, in recent years, have looked at spiritual gifts with extreme reservations, it would seem wise to observe, that it is possible for satanic forces to take advantage of such an attitude, and prevent any gifts at all being experienced. It is a vital part of Melchisedec responsibility not only to discern the rightness of gifts, but also to discern the need for them, and as needed offer guidance in the right direction.
- n. Expectant Saints need to be taught that the level of spiritual sensitivity and the exaltation of their concerns, have much to do with the worthwhileness of their experiences with the Lord. To move in this way is the finest kind of caution!

SPIRITUALITY STUDY

CHAPTER 11

ASSERTS THAT THE LONG PROMISED ENDOWMENT WILL BE THE GRAND RESULT OF A GROWING SPIRITUALITY. IT DISCUSSES WHAT MAY CONFIDENTLY BE EXPECTED AS THE CHARACTERISTICS OF THE ENDOWMENT, AND CONCLUDES BY CONSIDERING HOW THIS PROMISED BLESSING MAY BE HASTENED BY A WIDE ACHIEVEMENT OF A PROFOUND SPIRITUALITY, BY THE PEOPLE OF THE CHURCH.

This concept of a special endowment of the Holy Spirit poured out upon or given to a ministry who are prepared to receive and wisely use it, was set forth by our Savior near the close of his life here upon earth. We remember how the Lord told his disciples in those sorrow-filled last days that after his return to the Father, the Comforter would be sent to them. We recall, too, his telling them that this Comforter or Holy Spirit would explain and show unto them concerning this Father to whom he was returning, that it would guide them into all truth, and that it would show them things to come. Finally, who can forget the (shall I write command?) to tarry at Jerusalem until they were endowed with power from on high. The church should never forget the day of pentacost, and what happened then and afterward, as recorded in Acts. Why should we not forget? For the simple reason that endowment is just as possible now as then. Still further, if it was necessary in those days, it is even more necessary now, amidst the perplexities of our times. Even beyond this, it is in the nature of our heavenly Father to have a strong, outstanding and unmistakable testimony borne before he permits the final huge waves of engulfing catastrophe to deluge the world in judgement. This judgement, incidentally, will be the inevitable results of the great sins of humanity, and not because of extreme harshness on the part of the One Altogether Holy. This judgement is necessary, as well, to cleanse the earth for the millenium, and the return of Christ to the world.

Here is a thought on endowment for our day. If it is an important and culminating climax of the restoration, it is reasonable to assume that scriptural prophecy would so indicate. There is this clear indication, as this author has definitely found and can share with those interested.

Furthermore, our own Doctrine and Covenants clearly delineates the promise of divine endowment for these last days. This study, too, can be shared.

In view of all this, I confidently assert that this endowment will be the grand result of a growing spirituality, particularly on the part of the priesthood receiving it, but also including a considerable portion of the church as a whole.

In order to demonstrate the truth of this assertion, it is necessary to roughly and briefly set out what are the characteristics of the endowment. Ten such will be mentioned and discussed. There is scriptural background and present day spirit-blessed testimony to each. Moreover, these ten characteristics seem to me to be a reasonable indication of what may be expected, while at the same time presenting the logical steps which must be taken to achieve it. With little detailed explanation these follow:

TEN CHARACTERISTICS OF THE ENDOWMENT:

1. Spiritually won knowledge, devoted to spiritual ends.

All are aware of the vast body of knowledge, that our scientific age has produced. Some of this knowledge is absolute, some mixed with error. The restless mind of man is ever reaching

1. out and out, writing and printing an enormous body of literature. But, who will say how much of truth there is, or even how much contributes to the welfare of mankind? In a large degree, all this knowledge has resulted from the labors of uninspired men.

The horizons of knowledge should ever be extended, but what is being suggested here is this, - how much better it will be when the time comes that such extension shall be sought under the light of divine guidance. This light and guidance is needed because of the much greater depth of perception possible, as well as that this spiritually won knowledge will be apropos to the building of the kingdom of God. In the reservoir, so to speak, of the Holy Spirit, there are boundless resources of intelligence and wisdom, such as unguided researchers can never have. We can have present day methods of development of knowledge plus the illuminating guidance of the Holy Spirit; we can also seek knowledge by faith, when we live on the upper levels of spirituality, and eventually there will also be a profound contribution to certain areas of knowledge as well as an inspired perception of the righteous use of all knowledge, in the School of the Prophets, thinking of this school in its finest inspirational sense.

In seeking knowledge, then, if we will cultivate a spiritual attitude in our winning, our powers of high perception will increase, and there will increasingly come to us the gifts of profound discernment, and of evaluation, and of illumination! In this kind of seeking we can be moving forward now.

2. Endowment will increasingly become a reality as God's ministry and people have, and share with each other, spiritual experiences of an exalted character. For example the having of such an experience as noted in chapter 4, 67, it profoundly affects the life of the one who has it, as well as those who hear, stirring their souls to the very depths. Multiply this many fold, and what a tremendous thing would happen.

Besides this, it is after the manner of the Lord to show a little here, and a little there. It is as the experiences of the many are shared, on a given topic, that the total picture becomes much more complete. This could result in a fine example of pervasive revelation. I am confident that if all the brethren of the ministry, or others, who have been shown in part what lies just ahead, could get together and share, we could see rather clearly, the shape of things to come.

Moreover, as the Eternal Father moves to do "a marvelous work and a wonder", always he prepares many in advance, for the doing of that work. Some of our brethren are having experiences pointing toward a nearing time of endowment. Others are having expanding insights. To others are unfolding the mysteries of the kingdom. Could we but share all these, there would come to us growing spiritual power. Sharing of this sort may be had in an ever broadening way, providing we are seeking and having worthwhile experiences with the Lord.

3. A rich endowment cannot help but give light on difficult problems and projects. Do we have problems? Who is satisfied with our zionic achievement as of now? How often do we hear prophetic preaching and warning on what lies ahead, notwithstanding the church when restored was commanded to lift a warning voice? Could we even unite on what that warning message should be? Are not many of us saying it is not good psychology to accent the disagreeable, or to admonish the world for their sins?

This is true, the Lord wants us to first wrestle with our problems, our difficulties and our needs, somewhat as Jacob wrestled with the angel. Then when we can not largely succeed because of the vastness and complexity of our problems which we face, if we will ask God's help, seeking him in great faith, and mighty prayer, He holds himself bound to share with us His supreme powers of comprehension, analysis and solution.

It cannot be otherwise than that the Spirit of divine Endowment, will enable the solution of difficult problems. To some extent we can move in this direction now, too.

4. Another aspect of the endowment which should be appreciated very much, is that both ministry and people, will, under divine guidance, find the places where they can best work. The greater achievements of the future, whether they concern Zion or an expanding School of Prophets which moves upward into the new and undiscovered, or the inspiring of rare and splendid qualities of personality, or many other like noble goals, will certainly require organization. We will need, not a bossy organization of effort, but rather, a considerate brotherly and inspired procedure, where each finds his place to labor together with God and each other.

All of us are aware how man power is gathered in hundreds or thousands, where each is taught his particular task, and how, finally, an immense bridge results, or a sky scraper is built, or a John Glenn is shot into space in a capsule to orbit around the earth. To build God's kingdom on earth will require finer organization than any of these.

5. Endowment will bring about a marvelous and continuing outpouring of supremely intelligent spiritual gifts to guide and help.

In thinking about this statement, the whole picture of what is developed in chapter 4, should be before our minds. At no time in this complete study, are we suggesting an abnormal and emotional reaching out after shallow and immature spiritual experiences. As we study the many gifts and ways of blessing of chapter 4, everyone ought to see that we are not very rich in the experience of what is possible. Probably, very many tend to believe that the Lord draws very near to us, almost without exception, in services of the church. A mere glance at the analytical chart of chapter 6 shows how greatly mistaken is such a view. Surely, the Lord's intention for his people was expressed by the prophet Joel, centuries ago. See Joel 2:27-30.

A quite apparent antagonism among many has been noticeable in recent decades. It would seem that this has arisen because all too generally we have lived on the lower levels of spiritual experience.

The highest concepts, the finest perceptions, the most exalted setting forth of divine intentions, the grandest experiences of motivation in all the long history of the church, have not arisen from philosophy, or science, or education. Rather it is the prophet and the seer, when they have lived on a high level of spiritual and inspired insight and experience, that have shaped the course of history, or have brought about an extra ordinary saintliness.

Anyone who sneers at, or discredits, or refuses to open his life to the brilliant shining in of the Holy Spirit, is making a dreadful mistake. Only a church, a ministry, a people, who are in touch with God in the grand manner, can meet the need for certainty and for inspired living for which noble hearted people are hungering.

6. It will be characteristic of an endowed church that there shall be a much more widely experienced ministering of angels. Why will there be and must there be this special ministry of angels? In D. & C. 67:3, speaking of the Savior's promise that the veil shall be rent and you shall see me and know that I am, it was told the elders of that day that they could not then even abide the ministry of angels. The ministry of angels does not nearly compare with the personal ministry of Christ. In other words, the ministry of angels is the preparation for the greater experience of the personal ministry of Jesus.

We hope that the following will help us understand why there will be such ministry. They have a higher comprehension of things divine than do we. They love the heavenly Father with a deep and abiding love. They love all he stands for, and are profoundly aware of his high purpose for life. They are ministers of salvation to those who are of great faith on earth. As God in his mercy and wisdom wills, they may show themselves to those who are heirs of salvation, and share with them part of the glory and vision of their enlarged experience. Sometimes, in order that the hearts of men may be melted, or that their minds may be opened to the perception of larger spiritual vistas, or that men may have a very great testimony of things to come, or that there may come the most blessed of assurances - sometimes angelic choirs appear before men, as they did the night Jesus was born. Who can express the total character of their ministrations, or the extent of spiritual uplift and illumination, that can result from the communion of angels. Nevertheless we may broadly understand if we search the scriptures and the records of their visitation. It is recorded of Nephi, one of the chosen disciples of Nephite times that "angels ministered unto him daily".

We are inspired and lifted up by association with good men. Communion with angels means much more. There is a vastness to such sublime association that we as yet little comprehend!

7. Part of the procedures and experiences preparing for endowment, which therefore will be part of the endowment itself, will be the visitation and ministry of those who "have tarried". What a wonderfully uplifting and establishing experience it will be, in the School of the Prophets, to have John the Revelator explain the Book of Revelation - all the meaning of its involved symbolism, the logic and profound intelligence running through it all, how marvelously it pictures the last day, and the like. How wonderful to have the three Nephites tell their story, relate their experiences, and contribute so much that is helpful out of the centuries of their ministry, under the extraordinary blessing and preservation of the Almighty! There may be others besides these three who have been seen in our day. Surely such an experience would have a strong transforming effect on any group of ministers yet troubled with earthiness. Who knows but what out of such experience there may well up holy desires, as with the three Nephites, which would make it possible for others to tarry until the coming of the Lord. Or the lives of many could be extended, to do a great work for the Lord.
8. There will be a purification of mind, spirit and purpose, in preparation for the endowment, and particularly resulting from it.

The great powers ultimately arising out of the endowment could not be trusted to ordinary men. Manifestly, these powers can only be bestowed on a ministry and a people, when the recipients of this bestowal are extra-ordinarily purified in body, mind, and spirit and purpose. This generalization is self-evidently true. Our own high perceptions as well as prophetic insights of the past affirm it. Centuries ago, Malachi saw this - "The Lord whom you seek shall suddenly come to his Temple, even the messenger of the covenant, whom ye delight in; be-

hold he shall come, saith the Lord of Hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiners fire, and like fullers soap; and he shall sit as a refiner of silver; and he shall purify the sons of Levi (those who are ministers) and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

How shall this purification be accomplished? There are a number of ways possible. Some of them are:

- A. Purification will in part result through trial. Life as of now often brings us trial, yet these trials could increase a thousandfold overnight, and eventually will so increase. On this there is a lot of scripture. We learn by what we suffer. The Lord will use this tool to purify his ministry and people. Mark this well.
- B. Hallowed association, so delightfully possible in the School of the Prophets, as well as noble friendships in other ways, will have purifying influence. Extraordinarily saintly example will set the dross in personalities to one side, exalting goodness instead.
- C. As experiences of a lofty nature are prepared for and received, they too will have a transforming affect.
- D. That which will purify most of all will be the radiant presence and ministry of the Son of God, when he comes suddenly to his Temple!

This purification will be from the lusts of the flesh, from the temptations of the Devil, from the evil thoughts and ways, especially from selfishness and personal glorification, from narrow and unholy purposes, from worldliness and from other sins like unto these. In place of sins which destroy, there will increasingly develop a grand, outreaching, up reaching Christlike love!

9. The glorious part of the endowment will be the fulfillment of the promise of the Savior to appear in person to his ministry, such as have made themselves ready. This promised coming is made very clear in our Doctrine and Covenants. There are weighty scriptural prophecies in support of this latter day promise. Both are too lengthy to review here. The fulfillment of this very great promise should not seem impossible if we believe the scriptures. He appeared many times after his resurrection, both in Jerusalem and ancient America. Just as surely he can appear again. Moreover, the very fact of mention of what we usually call the second coming, some 318 times in the New Testament, is abundant support also. Detailed discussion on this may be had from the author.

Think what personal ministry, such as is envisioned here, could mean to the ministry privileged to receive it. Jesus Christ, just come from the presence of the Eternal Father! The miracle of miracles - he who was crucified, who arose from the dead, and who is alive forever more mingling with his earthly ministry - here - now! With what utmost of conviction could the ministry thus privileged testify that he is, and that he will come in glory! How wonderful to listen to all his words of counsel and instruction! What burning out of the dross in human personality there would be in his pure presence! Very likely noble ones of the past will appear with him, as on the mount of Transfiguration! Just as his appearing in ancient America shaped the destiny of that people for 200 years of finest Zion's living, even so would there be a magnificent transformation of frail human personality into ministry and people of exalted character, adequate to the final worldwide evangelization, ere the end comes.

Truly, this would be the zenith of all experiences. There could be no finer preparation of God's earthly servants and ministers. Moreover, nothing less than this will suffice for the vast needs of these last days! These days of growing wickedness and peril!

10. Finally, as the cap-sheaf of the total endowment experience, Jesus as the great commander of all the ages, will delegate and bestow vast spiritual power upon the servants of his high purpose, those whom he shall choose, those who have made ready for his coming thus to the church to endow his priesthood, those who he knows will unselfishly and wisely use that which he is delegating to them. This out-flow of spiritual power shall be greater than hitherto known in the world. Under this marvelous power shall his chosen priesthood go forth, some to labor for and to perfect holy communities of Zion, others to go into every nation, to every kindred, tongue and people pleading, warning, "binding up the law, sealing up the testimony for the last time"! All this is but a partial picture of what grand experiences lie ahead for faithful saints of these last days.

It must be evident to all of us who read this, that every one of these characteristics of the endowment, will require a much higher order of spirituality than is seen among us now. But who among us has reached his zenith, who comprehends spirituality broadly and deeply, how many have caught a vision of his own possibilities? May I, under the light of prophetic illumination, assure you, that with the blessing and guidance of the Almighty, unique and extraordinary gifts and ways of spiritual development can open up to every one who will deeply concern himself or herself.

The endowment will come, for the Lord has said it will come! It will be hastened or delayed as we choose or do not choose to live on the higher levels of spirituality for which we are trying to see and help others to see, and for which we are pleading.

SPIRITUALITY STUDY

CHAPTER 12

CONSIDERS THREE DIFFERENT ASPECTS OF LIFE WHICH TOUCH THIS TOPIC OF SPIRITUALITY. THEY ARE:

- Part 1. The place of fasting in intensive spiritual development, and discusses what is fasting.
- Part 2. The Word of Wisdom has its place in any effort toward spiritual achievement.
- Part 3. Spirituality has a very important place in the ministry of healing.

Part 1. As far as my personal observation is concerned it seems that our church people of a half century ago fasted more than, in general, we do now, when there was need for spiritual light and help. We wonder why. Could it be that our generation is less concerned than former saints? Or is there a growing feeling or conviction, that fasting is an unnecessary affliction, yielding small results? Perhaps we do not understand what fasting should be for, or how to fast, or what special gains may arise from it? My personal conviction is that fasting, adequately understood, and wisely engaged in, does have a definite bearing on our efforts to think the Lord's thoughts after Him.

It is apropos, at this place, to state just a few things that fasting is not. An exalted concept of God will not permit us to believe that he would find pleasure in we mortals afflicting or punishing ourselves in total fasting, seeking thus to gain his favor. Neither can fasting in any sense be compared with the Phoenicians of long ago offering living children as burnt offerings to Moloch. Nor can there be any real meaning in resorting to sackcloth and ashes, as did Israel in Isaiah's time, while the mind is far away from any real love of God and fellow man. If fasting be thought of as a rigorous disciplining of our inner selves, tending more or less to transcend the material world by abstinence from food, surely there must be a more creative way of doing this! Certainly whatever true fasting is, it must be an intelligent procedure, to please the One whose glory is intelligence, or to have uplifting power to those who engage in it.

Whoever is interested in historical examples of fasting, will find many such in the Scriptures. Of all these, Jesus provides the finest example. His long fast was for a special purpose - that he might be very near to the heart of the Eternal Father, as he would enter into his ministry. Mark tells us that the angels ministered to him during this time of fasting. Luke indicates the results of the Savior's fasting in the observation that Jesus returned in the power of the Spirit.

Isaiah exalts the necessity of high purpose, when in chapter 58, he describes the kind of a fast the Lord has chosen - to:

- a. Loose the bands of wickedness, for wayward humanity;
- b. Undo the heavy burdens, which press down weary souls;
- c. Break the chains which bind the distressed;
- d. Break all yokes which hinder saintly living;
- e. Share with the hungry, from such as we have;

- f. Give real aid and succor to the poor;
- g. Clothe the naked, in physical ways if possible and spiritually too;
- h. And try with all our hearts to help those near and dear to us.

What a definition of fasting is this! The whole chapter should be read, often.

Food wise, fasting is usually thought of as complete abstinence from eating. In Doctrine and Covenants 59:3, an entirely different concept of fasting is suggested. On the Lord's day "let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or in other words rejoicing and prayer". Phrased in the idiom of the present day, this counsels the preparation of simple meals (best done in advance), for the Lord's day; meals which are healthful; meals which do not tempt to excessive eating; meals which maintain vigor and comfort adequately but without dulling the mind; meals which make possible high thinking, delightful association with saints, as well as living on a high level of spiritual interest and experience; meals which are largely made ready beforehand. All this should be done with cheerfulness, gladness and thanksgiving. This way of spending the Sabbath day is as fasting and prayer to the Lord. This viewpoint is sound, intelligent, and especially suited to the general routine of life. It is a joy to all, a burden to none, as well as being uplifting in spirit, to spend the day of rest and worship in this way.

Now, let us broaden out still further our concept of fasting by summerizing the procedure followed in a notable experience reported in the Herald of March 25, 1953, by William Spicer, of Decatur, Ill. It is related that they became aware of a dreadful affliction which would necessitate that their little seven month old son be institutionalized for the rest of his days. This they felt they could not do until they had made a very real effort before the Lord, to bring healing to him. Trying to prepare themselves these steps were taken:

- a. All the family rededicated themselves to God and his work;
- b. Then they began a time of prayer and fasting, for several days - fasting from food, pleasures of a worldly kind, music, radio, television, and anything else which would distract their minds from the problem on their hearts. Prayer was for strength and understanding, and in strong faith;
- c. The pastor of the branch invited the saints to unite thus in fasting and prayer, from Sabbath until Wednesday evening administration time;
- d. The saints rallied together, in deep concern and love;
- e. Nearby branches were invited to join in the effort;
- f. All possible time was devoted to prayer and the reading of the Scriptures;
- g. The child was administered to at the close of a fine mid-week prayer meeting.
- h. The priesthood, thus prepared, grouped themselves around those officiating. The child was wonderfully healed;
- i. The next prayer meeting was one of thanksgiving and praise, and even a day of special fasting and prayer in a deep spirit of thankfulness, was set apart.

This experience demonstrates that it is pleasing to God if fasting is more than just abstaining from food. If possible read the complete testimony.

These conclusions may therefore be reasonably drawn from the preceding discussion.

1. The degree and character of fasting should be in proportion to the need which is the occasion of the fast.
2. Prayer and fasting, to be pleasing to the Lord must arise out of a background of saintly living.
3. The finest kind of fasting includes not only abstaining from food, but also the turning away from any activity, or thoughts, or influences that might be displeasing to the Lord, as we seek Him.
4. In certain areas of religious living, we should do all that we do in singleness of heart, in loftiness of purpose, and with wise restraint in partaking of food, for this is pleasing to God. This certainly applies to efforts to spiritualize ourselves, for such is a seven days a week labor of love, to respond to the Lord's gentle beckoning.
5. This affirmation is warranted; all fasting, of whatever form, should be for the clearing and liberation of our minds and personalities, so that our total beings may function on the highest level of possibility.
6. A word of caution is necessary. Not every one can or should fast completely for long periods, as far as food is concerned. Nor should such be done too often. Unwise fasting can be injurious to the health. Very often it is best to eat lightly, as we reach out and up toward the Eternal Father.
7. Jesus warned his disciples of that future day when the times of the gentiles would be fulfilled - and such is our era - that the disciples of that day should beware of surfeiting (the eating to oppressive excess). The good cooking of our sisters, and the plentiful supply of foods in this land of America, make this counsel worth our consideration, for this can be a real problem, making difficult indeed ministry on the highest level.

Part 2. It is not intended here to discuss the Word of Wisdom, our Doctrine and Covenants section 86, at any great length. There is, however, more to this Word of Wisdom than just the sober counsel about what we should eat and drink. It also emphasizes right attitudes of mind and heart, as "walking in obedience to the commandments", as also that we should use all with "prudence and thanksgiving".

There are parts of other sections, we should realize, which come within the scope and intent of this section. Examples from Section 29 are: prepare food "with singleness of heart"; be "cheerful" and have "a glad heart; be thankful; use parts of God's creation which "please the eye", and gladden the heart. Counsel about sleep in Section 119, fits in also. All such we may regard as extensions of the Word of Wisdom.

There are at least three reasons why all this has a bearing on spiritual development. Firstly, it should be apparent to all, that whatever we may try to do, we function much better if we are in good health, and are in full possession of the powers of mind and body the Lord intends for mortal beings to exercise. Secondly, the very rewards of obedience - finding wisdom and great treasures of knowledge, even hidden treasures, and that the destroying angel will pass by those who keep it - all this is spiritual in its import. Section 76:1, 2 seem to describe in part what is meant here. Thirdly, the

the simpler dietary counsel in the Word of Wisdom, will not dull mental capacities and exalted desires, as does living after the manner of the world. Daniel knew this long ago, in his experiences in Babylon.

The spiritual experience of a saint, in which it was seen that those who truly live by this counsel, will tower head and shoulders above those who do not, in both spiritual and intellectual ways, and increasingly so as time goes on, is, it seems to us, a true experience.

Part 3. It ought to be evident to all that deep spirituality has a very great influence on the ministry of healing. This is so both for the one administering and the one administered to. The ideal situation is when both are living very near to God. Yet in the hurry and pressures of present day life this is difficult.

When we meet a very difficult and distressing situation, then are we made uncomfortably aware of how greatly we need the power of the Holy Spirit over disease. Sometimes we are left almost alone, because we are not very near the Lord. True, he sometimes reaches out in compassion, to meet our need, but he will not always do this if we are spiritually slothful. Surely, all can agree, that when both minister and the one needing healing are living on a high level of spirituality, then come our finest experiences.

It is not appropriate here to enter into a technical discussion of the ministry of healing, although such very much needs to be done. Leslie D. Weatherhead of the City Temple, London, has written a book under the title of - Psychology, Religion and Healing, Abingdon Press, New York, that appears to gather up much the Protestant viewpoint of the ministry of healing. It is worth having. How much more should our church with its rich and varied experience, taken as a whole be able to bring out a book far surpassing Weatherhead's, on the Ministry of Healing. This ought to be done!

Based on observation, study, and experience my own conclusion is that healing arises out of two sources - the outreach of special and peculiar powers of individual personalities, plus perhaps, a measure of spiritual power, in contrast with a very evident and marvelous outpouring of the healing power of the Holy Spirit. Explaining this a little further, I feel certain, that as far as human personality is concerned, that we are not created alone in the physical image of the Father and the Son, but are also created in the spiritual, the mind, and the Will image of both. This means that to some degree or other, in each of our personalities, a power or influence to reach outside of ourselves, exists. It is conceivable that some have this ability in unusual degree. It is also possible that under mass emotional excitement this mysterious power of some personalities could be built up in intensity, and could act upon those who are sought to be healed of affliction. It is only upon some such basis as this that healings among some religious groups can be explained, whom it is difficult to believe are led and blessed by the Holy Spirit. This peculiar power is not evil, nor is it divine, but evidently lies deep within human personality. I have personally observed administrations where help was received, but where no strong spiritual presence could be discerned.

On the other hand there are administrations completely different than any suggestion of the preceding paragraph. Brethren who have had long experience in this area, can recall with me, times when God has wonderously reached out and blessed our ministry, when the "light" that radiates out from his presence shone upon us, when there was a lofty exaltation of spirit, and when the Holy Spirit rested upon us in marked degree. Beyond the least shadow of doubt, this gracious, up-raising power came from outside ourselves, and was a special gift from our Heavenly Father. It is in this kind of experience that healings of an extraordinary nature have occurred. It is from and because of this kind of grand experience, that the basic statement of part 3 is made. Surely, profound spirituality does have a very, very important place in the ministry of healing.

I believe that somewhere in the Book of Mormon, the affirmation is expressed, that he who would perform miracles must live a very holy life. Certainly one of the outstanding characteristics of holiness is living very close to the Holy One of all the ages, which is to say, being profoundly spiritual!

And now we repeat and extend the basic statement of part 3. God wills to richly bless his people through the ministry of healing. In order that he may do this, however, it is necessary that his ministry shall be richly spiritual, receiving and enjoying the perceived and experienced presence of the Holy Spirit. Besides this, it is necessary that those who are sick or afflicted shall also be growing in deeply spiritual ways. Beyond both of these, it is highly desirable that the congregations of those who are ill, shall join together in the deepest of faith, and the finest kind of compassionate effort, in behalf of those in need. When we can arise to such a level as this, then shall the ministry of the Melchisedec priesthood have power over all diseases, as the Lord intends and has promised! Please read Doctrine and Covenants 34:3; also 83:10, 11.

CHAPTER 13

WILL ATTEMPT, IN THE SPIRIT OF THIS ENTIRE DISCUSSION OF SPIRITUALITY, TO THROW LIGHT ON A PRESSING PROBLEM OF PERCEPTION WHICH FACES US, AS PART OF THE WORLD AND ITS PEOPLES. THIS PROBLEM FACES US NOW, WILL PRESS UPON US MORE IN THE IMMEDIATE FUTURE, AND AS TIME GOES ON, WILL INCREASINGLY NEED INSPIRED SOLUTION.

In trusting humility before so awesome a task, in reverence toward God who knows the future, and in strong faith in this glory of intelligence, this chapter seeks to begin to rough in a picture or a perception of some of the extraordinary ways in which the Eternal Father will move, in majesty and power, as he increasingly makes bare his arm in mighty demonstration, and as he intervenes for the sake of the triumph of his truth, in these last days.

DISCUSSION OF THE NATURE OF THE PROBLEM.

There are forces in the world whose influence is for righteousness, and there must be hundreds of thousands and perhaps many millions of noble-hearted, or potentially noble hearted people. Nevertheless there is almost universal agreement that we are living in very dangerous times.

Surely, we must be aware that we are living in an age when tremendous antagonistic forces are building up, as in a musical crescendo, to a time of widespread, fearful eruption. This coming eruption can be as destructive as an immense volcano which pours out its molten lava, its enveloping ashes, and its deadly gases, killing and destroying everything before it, over a large area. In this giant eruption, foreseen and foretold in the scriptures, the continuation of nations and civilization is threatened. Ours is a period in history when even the inadequate standards which have guided men and nations for centuries are being tossed to one side. Confusion is everywhere. As H. G. Wells wrote two score years ago, civilization is sinking, like a sinking ship. Or as Sir Edward Grey remarked when it became certain there would be World War I - "The lamps are going out all over Europe; we shall not see them lit again in our lifetime". And they have not been lit. This is a day when a terrible, killing hate is engulfing nations, and multitudes of people. Ours is a time of very unstable peace, or of cold war. In less than an hours time we could be in a catastrophic, annihilating, genocidal war. All the forces of evil are being marshaled with incredible cunning, to overthrow all that is good, and to take away the agency and freedom of mankind. These forces are swaying and shaping the destinies of nations with strong deceptive power. This would seem to be the day foreseen by John, Rev. 12:12, "When the devil is come down unto you, having great wrath, because he knoweth he has but a short time."

Notwithstanding the forces of evil now seem to be prevailing, we are supremely assured that it will not always be so. We quote from our D. & C. 1:6 - "The day speedily cometh... when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over His saints, and shall reign in their midst...". Surely, it is extremely important that we perceive the nature of this "power", and this "reign", as far ahead as the Lord may bless and permit us to see.

Now, it is a basic principle of divine guidance and revelation that we go as far as possible ourselves, under the illumination and presence of the Holy Spirit. In that which follows we have tried to follow or apply that principle of inspired perception expressed in D. & C. 9:3 - - - -

"You have supposed I would give it unto you when you took no thought, save it was to ask me; but, behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, I will cause that your bosom shall burn within you; therefore you shall feel it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong".

In describing the perceptions which follow, that are prophetic in their nature, no assertion of thus saith the Lord is expressed. Rather, each perception is left to the testimony of its own rightness, and to such testimony as the Holy Spirit may bring to those who read it. Also confirming testimony may be sought in the Scriptures for each one.

It is certainly highly desirable and even extremely necessary, that we individually and collectively increasingly have inspired foresight. This must be true, both for the sake of preventive as well as creative action. If this were not so, then Christ would not have told and promised that the Holy Spirit would show his disciples things to come.

Moreover, because the Lord loves his people in ways far beyond the power of words to describe, and, further, because He greatly desires the intelligent, willing and hearty cooperation of his saints, in laboring lovingly together with him, and still further, because there is so much to be done - therefore He inevitably greatly yearns to share prophetic understanding with those who love Him. This is one of life's invincible surmises, using a phrase of Santayano's.

Lest this chapter become too voluminous, each concept and its explanation must be developed briefly. Much more needs to be said of each one.

PROPHETIC CONCEPT NO. 1

All that has been done in fields of pure and applied science in this atomic, this space age, and all that is dreamed of being done in the future, be such whatever it may be, cannot even begin to compare in marvelousness with what the Eternal Father will do thru his ministry, his people, his church, particularly after the time of divine endowment has come to the church.

This concept, of necessity, is expressed in very general terms. It is intended to include such areas as: the sublime transformation of many personalities; the development of an extraordinary saintliness; a rather rapid achievement of sacred communities of Zion - an achievement no association in the world even begins to have power to do; a very rapid evangelization of the world, in power and much assurance"; miracles of divine outreach, surpassing any heretofore known; a heavenly interference making even the mightiest of destructive instruments of death ineffective and useless, protecting worthy saints and preserving holy communities of the church; it may even include the arising among us of a strong and able group of greatly inspired scientists, who shall perceive, understand and use deeper things than have yet been known; may it include also a fine group of Spirit-blessed writers who shall produce a literature incomparable above the vast body of books in the world today; and it will include much else. All this and more must be true, or else we have spiritually unenlightened creatures rising above him who created them, surpassing his splendor of intelligence.

All this is not mere imagination! It is based on scripture and examples of spiritual power at work.

SPIRITUALITY - CHAPTER 13 - continued

The following should be studied in detail, and only a very few examples are noted, of many possible.

- A. Read Gen. 14: 26-35, Inspired Version - the power of faith.
- B. The miracles of Elijah in II Kings.
- C. The blighting of the fig tree by Jesus, Mark 11.
- D. Jesus feeding the multitude, Mark 8.
- E. Jesus quieting the sea, Mark 4:28-33.
- F. Peters release from prison by an angel, Acts 12.
- G. Power to cause the rains to cease, or to smite the earth with plagues, Rev. 11:5,6
- H. Unshaken faith, enabling commanding in Jesus name "and the very trees obey us, or the mountains, or the waves of the sea". Book of Mormon, Jacob 3:7,8.
- I. All diseases and afflictions healed by Jesus.
- J. Food being multiplied at a Thanksgiving dinner, during depression years, at Independence, Missouri. See testimony of John Grice, Herald, Nov. 21, 1949.
- K. A raging sea being quieted in a few minutes, see Adventures of a South Sea Missionary, by Edward Butterworth, Herald House, p. 130-139.

Note: These could be extended into the hundreds and perhaps thousands of references and examples.

What shall the future be? Assuredly, what has been done in the past as spiritual power was manifested, can be done again and will be! Miraculous things will be done in world wide witnessing. The Book of Mormon tells us that our God is a God of miracles, that there may be no excuse left for not believing.

Legions of bright angels will assist God's people in the great battles against evil. They will throw a wall of fire about those worthy of preservation, as civilization disintegrates, and the adversary tries to blot out saintly lives and Godly communities.

In this connection, be sure to read what is written about the Einstein equation - $E=MC^2$ in the last chapter. All this, however, must be lived and prepared for!

PROPHETIC CONCEPT NO. 2

The Lord, in large measure, has withdrawn His Spirit from the nations. This must be done in order that all people may learn through suffering that evil and wickedness bear unpalatable fruit. Briefly this means that one of the strong forces the Lord will use in the future will be corrective functioning of a bitter chastisement. This in turn means that immense powers now in the hands of mankind will be used by wicked men seeking worldwide domination. These great struggles will result in political instability; economic disruption, the destruction of pitiless and very savage warfare; raging pestilences, and unbounded trouble of many sorts. Still further, and with variation back and forth, the rapidity with which all this shall come about, will accelerate as time goes on, gathering momentum from its own flourishing.

By way of comment, a time must come in human affairs when the Lord must stand aside and let judgement take its course. Materialism, attitudes of heedlessness, a swift decline in moral standards which will increasingly result in moral looseness and whoredoms and rottenness at the roots

of society - all these and their like must be counteracted by corrective forces, or we shall enter into an age of darkness more terrible and miserable by far than that which preceded the renaissance in Europe.

More than this, neither can the Lord forever permit unnumbered generations of children to be born into the world to be damned, body and spirit, by everspreading abominations of wickedness! Children ought to be born to a noble destiny, and to a holy environment!

Isaiah perceived long ago that such a time would come, when he wrote the words found in 66:15, 16. Please read these, also Isaiah 24 about the city of confusion, and Joel about the great day of the Lord.

PROPHETIC CONCEPT NO. 3

In apparent contradiction to Concept No. 2, but not really so, the Heavenly Father, as He makes bare His arm of power, will cause a last great voice of warning and invitation to be raised. He will move to bring about a superlative and magnificent outpouring of His Spirit, and particularly after this endowment, will He cause this message of warning and invitation to sweep rapidly over the world. This will He do before the worst times of trouble and perplexity bring the maximum of chastisement and destruction on the world.

By way of comment, it should be clearly evident that the very nature of the Eternal Father requires that this shall be done. Moreover, Jesus said "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked". See Matt. 24:32. This he told his disciples would be one of the signs of his coming.

D. & C. 36:12 refers to this sweeping as a flood.

Participation in this giant endeavor, will require an extraordinary order of saintliness on the part of God's people, and especially will it require this of ministry.

Without this outreach of spiritual power and this endowment which can only come from God, in response to a growing high and exalting kind of spirituality, it seems that worldwide evangelization cannot even begin to be achieved in ten thousand years!

PROPHET CONCEPT NO. 4

The Lord, who is supremely wise and far-sighted, is already setting in motion the raising up of a growing number of rare spirits, tremendously dedicated men and women of increasing spirituality and extra-ordinary holiness, and like noble qualities, whom he can choose and endow. Through these His vast, splendid, and altogether worthwhile works of power will be done.

May each one ask, how will the Lord do this? If we could but understand how exceptional people are sought out, inspired, encouraged and nurtured, then, inevitably more will offer themselves in the Lord's service, and they can be finer, more spiritual instruments in the hands of our marvelous Heavenly Father.

In partial answer of how this searching out and this extraordinary nurturing may be done, we suggest three ways. there are more.

SPIRITUALITY - CHAPTER 13 - continued

1. It can come about by a deeply discerning and moving stimulation of people now living. Two ways suggest themselves here. One - The minister or individual who has caught the vision of this finer kind of personality, and who is seeking to become such himself or herself, will in turn be searching out, influencing and lifting up others. Two - In this there is great cause for rejoicing - for as any one moves thus, and becomes more spiritual in the finest sense, it becomes possible for the Holy Spirit to open up grand vistas of insight, and the perception of hitherto hidden powers of mind and heart.
2. It is just as possible for that which is recorded in Jer. 1:4,5, to happen again. And why not! Stupendous issues are at stake in the world. Much more than traditional or current spirituality, vision, capacity for good, and the like, are very greatly needed. We may therefore expect that rare and choice spirits, of exalted nature and intention, shall be committed to human bodies, as children are born to very Godly parents. Parents ought to understand this, and have this kind of dedicated desire, as they with God, bring children into the world.
3. A much more noble and even prophetic type of parental nurturing than is characteristic of the present, is a third way of achieving the concept envisioned in No. 4 perception. There are other ways, too, which should be searched out. In this there is a great challenge, indeed. Who will do it?

PROPHETIC CONCEPT NO. 5

More and more, God will move to cause an attitude of mind and heart to come about among His people, which shall enable them to increasingly love righteousness and hate iniquity. Particularly will choosing and chosen ministry do this. And as such is done, Godly personalities of very noble stature indeed, will become men and women of power in the hands of the Lord.

A splendid comment on the personality of Jesus is made by Paul in Heb. 1:9. "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows".

As we learn to do likewise, we shall be anointed with the oil of gladness, too. Then can the further statement of verse six be fulfilled - that the Lord will make his ministers as a flame of fire!

Surely, it will require a very high type of personality to be trusted with the great powers of the endowment! Somehow we must rise above the sins of this world, its heedlessness and thoughtlessness, seeing sin in its terrible, blighting power, discerning its deceptiveness afar off! Even more surely must we love, understand, and practice a righteousness of a much higher order indeed than we thus far have achieved.

PROPHETIC CONCEPT NO. 6

This concept is somewhat related to No. 5.

The Lord's ministry and people, as a result of this rich blessing of their highly dedicated efforts, will increasingly be able to live on a level far above the surrounding level of life in the world. The Lord longs for His people to perceive this and respond with great eagerness to His upward pull.

For, there are many, many noble hearted people in the world who are looking for a message of abundant life and spiritual power, which transforms and blesses life magnificently. How can the Lord guide such to His church unless Christ's goodness and glory shines out grandly in the life of His saints?

There is an imperative need for the Word to be made flesh and dwell among men. A wordy religion, a talked-about religion does not touch nor appeal to people who are looking for the bread that comes down from Heaven. No argument or preaching, nor widespread evangelization, nor learned discussion and scholarly presentation, nor stirring emotions, can possibly appeal as does a transformed life! Particularly as groups of the transformed, associate themselves together, seven days a week, in love and brotherhood, exemplifying Christ's sublime way of life, in sacred and holy communities of Zion! This is not easy and this is therefore a strong reason why we need a spreading endowment! Changing a verse from Psalms just a little - Out of Zion, the perfection of beauty, God will shine.

As that which is envisioned in this concept takes place and saints respond with increasing eagerness and rapidity, just so will the Lord's army increase in number and in power, and ability to bring succor to a despairing world! This is therefore a very vital concept.

Notwithstanding this exaltation of gathered-together goodness, let us never forget individual goodness wherever we may be. The Lord pleads and beckons with outstretched hands!

PROPHETIC CONCEPT NO. 7

The Lord through the enabling power of His Spirit, will greatly expand the use of sacrificial ministry, in moving and softening the hearts of mankind. Jesus perceived the necessity for the anguish of Gethsemane, and the agony of the cross, that His utterly sacrificial example might melt the ice in the hearts of men and women. Even so will it be necessary for sacrificial giving of many kinds in the last great work of inviting, persuading and moving the heart of the world.

This means going on inspired journeys of succoring, be they relatively insignificant, or far reaching as were the apostle Paul's. It means giving help in ways beyond the ordinary, to those in need. It means that because we suffer in spirit for the sins of men, there shall develop within us a compassion that shall give us warmth of heart and mind in reaching out to them. It means steadfastness in the face of persecution, and quite likely will mean martyrdom for some. It very probably will someday mean going without purse or scrip, as did the disciples of Jesus, and as was done in the early days of the restoration.

Included also, is sacrificial effort for Zion's sake, whether it be money, or worldly ambitions, or training for usefulness, or whatever.

Freedom, intellectual development, scientific breakthroughs, great spiritual heights - all these have been won by sacrifice, sometimes of life itself.

The nearer we come to the end, the greater will be the need of sacrifice, and there will be effective use of finely conceived sacrificial effort.

PROPHETIC CONCEPT NO. 8

It shall come about, that God's servants shall speak with much greater plainness than is characteristic of the present. That is to say they shall speak with a greater clarity, with an intelligence based on inspired perception of the needs of men. They shall also speak with loving bluntness. The terrible sins of men must be brought out into the open, for what they are, and their tragic consequences made unmistakable clear. The inevitable results of goodness must be set forth in clear and glowing terms, attracting good men and women, and the sinful too, to the good life.

Warning congregations and peoples "of all their unrighteous and ungodly deeds", after the manner of the prophets of Israel, is seldom heard now. Sin is an unfashionable topic in much of the sectarian world, and perhaps among the saints too. Do we, in general, know what are the evils besetting our time, enough to enable us to cry out intelligently against them? The poet Markham writes of these as the vermin which undermine the citadel and state. Ezekiel 33:1-6, and 34:1-31, are apropos on this issue. It is utterly shortsighted and almost criminal, in a spiritual sense, not to make plain how dreadfully sin is marring the face of the world!

Neither, in any larger sense, are we lifting a warning voice regarding what lies ahead. Has the world so improved that it is no longer necessary to follow the counsel of D. & C. 83:23,24, that is, to warn the people of the great cities of the desolation and utter abolishment if the gospel is rejected, or to set forth clearly and understandingly the desolation of the abomination in the last days? Everyone knows there has not been this kind of improvement. Prophetic preaching ought to reprove as well as invite, and surely it must know what it is talking about!

As to the positive aspects of Concept No. 8, who among us can say he has done perfectly?

The boundless love of God and Christ will increasingly seek ways of expression, as they, through the church, and for the last time in human history, shall attempt to break down the barriers, the dullness, the stupidity, the intolerance, the doubts, the spiritual blindness, the deceitfulness of Satanic influences, and all else which limits, restrains and mars the souls of the sons and daughters of men?

It is rather strange that the gospel principle of love - for God and among men - is as little emphasized as it is. Even Paul, keen analyst though he was, did not include it in the principles of the doctrine of Christ, as described in Hebrews. Jesus, however, placed love at the very center of His preaching and way of life.

In its largest and finest sense, love has scarcely been tried.

Considerable has been written about love. There is even a strenuous effort being made in the Harvard Research Center in Creative Altruism, to gain a broad and deep understanding of love and its power to bless and heal the ills of the world, under the direction, I believe, of Pitirim A. Sorokin. This is an effort or venture made by methods of scholarship, and is worth our knowing, as fully as possible. The resulting books are worthy of a place in our libraries. But all such is not enough.

May we look forward, and soon, to work being done among ourselves concerning a fuller understanding and manifestation of love. There is for us, the possibility of doing this under the light and brilliant guidance of the Holy Spirit. What else is there outside the ineffable love of God

for His creatures; and in man a deep abounding intelligent and most compassionate love for his fellows - what else is there to touch and soften the hardness and the bitterness in the personalities of men?

Profound and loving spiritual power, such as alone can come from God, combined with the finest exemplification of love in the lives of God's people and their outreach - who can picture the glory that can arise out of such a combination as that? Surely, we can then expect the leaden dross of evil to be transmuted into the gold of abundant Christlikeness in multitudes of people!

PROPHETIC CONCEPT NO. 10

The ageless, the very dramatic and appealing, the emotion stirring story of Christmas ever has and ever will move the hearts of mankind. This birth of a child, out of many millions of births, stands out amazingly, because in a very special way, God is in it. In this story, an event that has been part of human experience since the dawn of time, is made sacred, and hallowed and dedicated. All this leads to a further prophetic concept - increasingly the Almighty, moving in the lives of His saints will bring about a hallowing of every aspect of their lives. As this hallowing process becomes evident, God will use the multitude of examples, of every day life made sacred, to touch the life of the world, Somewhat comparable to the way the story of Christ's birth touches and moves the hearts of men.

Now it is one thing to perceive the possibility of this concept being true, and quite something else to see how to apply it. All of us are justified therefore, in asking as did Mary of the Angel, how can these things be?

In part, this making sacred process, can apply to the small affairs of life on up to the greatest. In office, or at the bench, or factory, or building project, or the wife in her home with her many duties, children in association with each other, or father and mother in their companionship, or in school, or on the farm, or caring for the animals of the farm, or in recreation, or in visiting or in studies, or in joy or in sorrow, or in comforting the distressed, the ill and the dying - if in all these, even to the giving of a cup of cold water, we can do them in the name of the Lord as we would do were he by our side - then will we be making every day things sacred.

Our total life is made sacred when it is devoted to the achievement of the ideals and goals of the kingdom.

There are other Prophetic Concepts we should undoubtedly perceive, besides these.

There must also be concepts arising out of a high order of revelation. This too, ought to be sought for.

SPIRITUALITY STUDY

CHAPTER 14

PLEADS FOR THE "ILLUMINED PERSON", SO GREATLY NEEDED IN THE WORLD TODAY, AND IN THE CHURCH AS WELL, QUOTES OTHERS WHO SEE THE NEED; AND MAKES USE OF EINSTEIN'S RELATIVITY EQUATION TO ILLUSTRATE THE VASTNESS OF ENERGY, POWER AND INTELLIGENCE RESIDENT IN THE HOLY SPIRIT.

We live in a time of extraordinary danger, as is evident to all thinking persons. Due to the achievements of science, technology and invention, ours is a time of very rapid change. Our civilization is very materialistic in its basic concepts and ideals, and we are overwhelmed with a multitude of material things which tend to crowd out the good life. Schools, colleges and universities are ours in great abundance, but nearly all are completely divorced from spiritual influences. Books unnumbered roll off the printing press, but still humanity is tossed about by many human notions and philosophies, and so much of our literature is quite worthless, and does not contribute to the security of our age. Man has learned to use and control many of the forces of nature, but cannot control himself. Very great problems perplex the leaders of every nation on earth. Nearly all nations are fearful lest we destroy ourselves, for destruction on a fearful scale is but one hour away.

Do we need a force of power and intelligence that is far above past or present experience? Here are a few quotations, indicating the opinion of thinking people, about conditions of the present day. From a book in King Memorial Gardens, in Mansfield, Ohio - "We very much need an astronomy of the Spirit". From somewhere - "We very much need the illumined person". In the *Conduct of Life* by Louis Mumford, page 70, this thought is expressed - "A sense of the divine alters every other perspective in human life". From page 74, "Divinity is the rarest attribute of human existence. So rare, so intermittent, indeed is the presence of divinity in human affairs that when it appears in any heavy concentration, it becomes the center of a new way of viewing the world and acting in it . . . and . . . a whole society takes on a new shape and reveals new possibilities in thought and action and the general conduct of life".

Still another quotation from *The Conduct of Life*, page 91, is interesting. "Religion re-establishes man where he belongs in the scale of significance: at the very center of the universe he consciously embraces and interprets. Without excessive pride, we may still nourish the hope that one day man will discover a more viable way than even the saints have yet found to nourish and enlarge the province of the divine. What man still finds within him only at rare moments he may yet project and establish in the world outside: the beginning if not the completion of the kingdom of heaven". Mumford is a man of the world, and may be called a social philosopher. These quotations could be paralleled with many, many more, from many other writers and thinkers.

There is a tremendous need for the kind of spirituality whose rudiments this study has been trying to delineate! There is no group in the entire world whose background, whose spiritual inheritance and whose belief in and experience with revelation and inspired guidance - there is no groups of people who can possibly offer greater help in trying "to nourish and enlarge the province of the divine", than this church of the restoration. The Lord forbid that our belief in a rich, profoundly intelligent, heart-warming, and inspiring outpouring of spiritual gifts, shall ever become a belief only, or a lip service, or a power that led to the Restoration of Christ's Church, but is now no longer needed. May we never have "a form of godliness, but deny the power thereof".

May God grant that we shall not continue to put so much trust in human wisdom and educational training, born of institutions of the world, while neglecting the deeper wisdom and intelligence born of the Holy Spirit.

May we now try to indicate something of the tremendousness of all that is possible as we become spiritual, in the most exalted sense of that word. I have long been looking for an illustration that could open up to our minds how great is the vastness of that power which we call the Holy Spirit. Wonder of wonders, of all places of sources, I have found this illustration in the famous equation of Albert Einstein. This equation has a depth of meaning when adequately understood. The equation itself is $E = mc^2$, and in it E stands for energy, m for mass, and c for the velocity of light. Now, according to physicist Donald J. Hughes, writing in the Saturday Evening Post of February 4, 1961, under the title of the "Elusive Neutron", Sub-atomic particles traveling at the speed of light, or approaching that speed, cause the strange principles of relativity to emerge clearly and almost shockingly. As speed increases, the weight of a particle grows, slowly at first, then enormously as its speed approaches that of light, traveling at 186,000 miles per second. Because the velocity of light (c) is such a large number - and its square, of course very much larger yet - the amount of energy equivalent to a small amount of mass is prodigious. Then he goes on to say that Einsteins equation indicates that the energy resulting from the conversion of one pound of matter would equal that obtained by conventional power sources from 200,000,000 gallons of gasoline, or 1,000,000 tons of coal.

Anyone at all familiar with the facts of atomic bombs, and the small amount of material powering our nuclear submarines, knows that all this is not just nebulous theory.

Stepping aside from the preceding theoretical considerations, it is an "invincible surmise" that the Lord uses some stupendous force, operating over vast distances in space, in bringing creation to pass - suns with their planetary systems, galaxies and group of galaxies, and the immense number of heavenly bodies which make the milky way a blaze of light. This force and power must be the Holy Spirit. Gen. 1:5 so states.

Returning now to the physicists interpretation of the relativity equation, if we multiply the energy resulting from the conversion of one pound of matter, by the pounds in all the vastness of creation, we can begin to see and apprehend the unlimited energy abiding in the Holy Spirit, which is the means of creation and its control.

From this reasoning we set up this tremendously important generalization, and it must be right, - as any servant of God approaches top-level spirituality, after having eliminated human selfishness and sins, and becomes very near to God, and is in marvelous contact with the Holy Spirit, then increasingly will he be permitted to exercise and use, to the good of mankind and the glory of God, this enormous power and energy resident in the Spirit of God!

In the light of this perception, how tremendous, how magnificent, how enthralling, are the opportunities, and possibilities of spiritual growth and experience! Then these insights are understood, how rich, how marvelous, and how gloriously intelligent, is the promise of the endowment! May we very soon grow to appreciate this promise and make it part of our motivation.

In view of this grandeur, this scintillating intelligence, and the increased power of perception of the deep thought of the Almighty; in view of the very much strengthened ability to create and to

achieve, and the much greater capacity to touch the hearts of humanity and to lift up human life; in view of the miraculous things - things far above the ordinary - which God would have us do for those who love him greatly, and which would bear witness to an unbelieving world; in view of a growing power to liberate the sons and daughters of man from the vicious, blighting effects of sin, and to bring release and healing to suffering humanity; in view of a more than pentacostal endowment grandly enabling the church to complete its work - in view of all this and more, how can we continue to turn away from the glowing richness of life; made possible by living very near to God, in an ever expanding spirituality? It is just as true now as it was on the Isle of Patmos, centuries ago - "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me", Rev. 3:20.

I who write do not at all know to whom or how many this study of spirituality and the exhortation expressed, will come. I can, however imagine the varying kinds of reaction there will be. Some will say with great finality, "There is nothing to it at all". Should there be any such we would say simply to them, as did Phillip to Nathaniel, "come and see". The reaction of others may be "what you say is good, but it is too difficult for us". We readily admit to such that the development we urge will require great effort and continuing discipline, but can you afford to miss the grand results of this effort and this discipline? A third group will readily receive what has been written, but will be dismayed by the height of the mountain that must be climbed. To such we, yet not we, promise that the ever widening vistas are magnificent to behold, and beyond the summit lies the promised land! Oh why should we be afraid of the difficult? Just a glimpse of how greatly God's kind of spirituality for men, is needed, for the sake of the church and the world, should be enough to persuade us to become Spiritual Pioneers! and to set our course toward the top of the mountains, required! Moreover, such difficulties as may be encountered, and such breath-taking labor as we climb upward, will surely result in the finest kind of experience man can possibly have! If we love greatly, if we have deep faith, if we seek earnestly, and if we are dedicated, heaven will help.

The choice must be made by each individual person. Who wants to live on husks, and who in his right mind, wants to wander in the barren deserts of worldliness? Shall we let untold numbers of potentially good people perish in engulfing swamps of sin, of doubt and uncertainty, when we could help them? Shall we do this, when, if we become nobly spiritual, in the ways God would have us, we shall become as cooling springs in the midst of parched and barren deserts?

Only a church, or a people, or an individual, tremendously alive spiritually, whose lives have a radiancy and glow as much as possible akin to transfiguration, and whose lips have been touched with a live coal from the altar of God - only this kind of exalted saintliness can bear the most convincing testimony of Resurrection of Jesus, or of individual resurrection, or the good news of the Kingdom, of the glory of Zion, or the wonderful love and power of God.

God bless you, whoever you may be!