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## Three New Volumes of Scriptures Revealed

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**Abstract:** This article testifies that three new volumes of sacred literature, the Book of Mormon, the Doctrine and Covenants, and Pearl of Great Price sustain the Bible and add their own witness that divine guidance from God continues.

able. About midway in our journey one of the motors stopped. There was a decrease in speed, a lowering in altitude, and a certain amount of nervousness among those aboard. The simple fact of the matter was that much of the power was missing and the hazards were increased accordingly. Without that power we could not fly high, fast, and safely.

It is so with our lives when we discount the need for faith and disregard knowledge of the Lord.

Passive acceptance is not enough. Vibrant testimony comes of anxious seeking. Strength comes of active service in the Master's cause. "... learn of me ..." (*ibid.*, 11:29), was Jesus' injunction. He further declared that he that doeth the will of the Father "... shall know of the doctrine whether it be of God, or whether I speak of myself." (John 7:17.)

And so, while you read math and physics and chemistry, read also the Gospels of the New Testament. And read the testament of the New World, the Book of Mormon, which was brought forth by the power of God "... to the convincing of the Jew and the gentile that Jesus is the Christ."

I should like to pass on to you the words of a wise old man who had traveled far and suffered much and grown ripe in wisdom. I speak of him of whom Brother Hunter has spoken so eloquently today. These words were written by Paul to Timothy while Paul was a prisoner of Nero in Rome. To his beloved young friend he said, "... God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

"Be not thou therefore ashamed of the testimony of our Lord, ..." (2 Tim. 1:7-8.)

To every young man and woman I commend this stirring injunction. This is the spirit that will reform the world.

I have been impressed with a statement from Charles Malik, former president of the General Assembly of the United Nations. He said this:

"In this fearful age it is not enough to be happy and prosperous and secure yourselves; it is not enough to tell others: look at us, how happy we are; just copy our system, our know-how, and you will be happy yourselves. In this fearful age you must transcend your system; you must have a message to proclaim to others; you must mean something in terms of ideas and attitudes and fundamental outlook on life; and this something must vibrate with relevance to all conditions of men." (*Successful Leadership*, p. 5.)

To every young man and woman within the sound of my voice I should like to say, take upon yourself the name of the Lord and then with faith go forth to teach with relevance that which will affect the lives of men and

bring peace and joy to the world. The need of the world is a generation of men of learning and influence who can and will stand up and in sincerity and without equivocation declare that God lives and that Jesus is the Christ.

And so, my dear young friends, I suggest to you with all earnestness that as you pursue your secular studies you add another dimension to your life, the cultivation of the spirit. God bless you with that peace which comes from him alone, and that growth which comes of sharing with others that which is most precious, your faith, I pray as I give you my witness of the divinity of this work, in the name of Jesus Christ. Amen.

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Sunday Afternoon Session,  
October 4, 1964

## THREE NEW VOLUMES OF SCRIPTURE REVEALED

Mark E. Petersen  
Of the Council of the Twelve

Sister Petersen and I bring to you the love and greetings of the many thousands of faithful Saints and missionaries in the West European Mission area. They look forward to these conferences quite as much as we do here. They look forward with much anticipation to the messages given here. They receive them sometimes in printed word and by radio and otherwise. They are uplifted by the conference. Their hearts are with us here today together with their faith and prayers.

We bring special greetings to you, President and Sister McKay, as you look in on this conference. The many wonderful Saints, the lovely people of Europe, love you and honor you; and they would have us bring their greeting to you. And in the words of one of our loveliest songs they would have us say:

"We ever pray for thee, our Prophet dear,  
That God will give to thee comfort and cheer;  
As the advancing years furrow thy brow,  
Still may the light within shine bright as now."

—Evan Stephens, *Hymns*, 386.

We give you, President and Sister McKay, our love and blessing from the West European Mission.

I would like to talk with you today

about a subject which is very important to the missionaries of the Church as well as to ourselves and address my remarks very largely to those who are investigating our great Church and studying with our missionaries.

We Latter-day Saints believe the Bible to be the word of God. We love it, and we use it continuously. We also believe the Book of Mormon and other modern scriptures to be the word of God. Some people who study the gospel with us are concerned by this latter fact because they are of the opinion that the Bible contains all of the word of God and that there can be no more scripture. They turn to the last chapter of the book of Revelation, which is also the concluding part of the Bible, and say that it proves that there should be no scripture other than the Bible. The words of John the Revelator to which they refer read as follows:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:" (Rev. 22:18.)

Of course a careful reading of this text shows very clearly that John the Revelator was speaking only of the book of Revelation and not of any collection of other sacred writings. Moses used a similar expression in speaking to ancient Israel when he said: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, ..." This is found in the fourth chapter of the book of Deuteronomy (verse 2). In the 12th chapter of the same book Moses said this: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Verse 32.)

Can anyone suppose that in these words Moses laid down a prohibition against all subsequent revelations and against all books which might be called scripture in years to come? Did he have the power to silence all future prophets and forbid them to speak or write as God intended that they should? Of course not, or we would be without most of the Old Testament and would have none of the New Testament at all.

It was the same with John the Revelator. In warning against additions to the book of Revelation he spoke of that book only, insisting that no one attempt to change or corrupt what he had said. The Bible was not compiled when John wrote the book of Revelation, so he could not possibly have referred to it. Furthermore, scholars tell us that the Gospel of John was written after the book of Revelation, and if this be true it becomes another indication that John had no thought of precluding other writings but only of protecting this particular book of Revelation from change or corruption.

Then what about subsequent revela-



tion? What about additional scripture? Should earnest readers of the Bible look for additional scriptures? Or should they be content with what they now have? All students of Holy Writ know that the Bible itself refers to a number of other books which the compilers did not include in it, either because they did not have access to them or because they did not consider them to be canonical.

No one who understands the facts believes that the Bible contains all that God has ever revealed to human beings, and the Bible itself confirms this stand. It is interesting to ask ourselves how we obtained the Bible, how it was written originally, and by what means it was handed on down to us.

The Bible is a record of the work and writings of the prophets of God throughout the ages, together with a history of their time. It begins with the writings of the Prophet Moses, who is the accepted author of the first five books of the Old Testament. When Joshua was called to lead Israel, he received revelations also, and they were recorded with the history of his time. This record became known as the book of Joshua. It was new scripture for that day and was placed with the writings of Moses. The book of Judges came next. It was new scripture also and was added to the existing volume. Then came the Prophet Samuel. He received many revelations and wrote much history. His record was new scripture for his day and was added to the existing and now fast-growing volume of God's word.

Who among us would discard the writings of Samuel because in earlier years Moses had said, "Ye shall not add unto the word which I command you, . . ."? It is obvious that Moses spoke only of his own writings and not of anything written in subsequent times by men called to be prophets like unto himself.

When Ezra and Nehemiah came on the scene, they received revelations which were recorded as scripture and placed with what Moses, Joshua, and Samuel had written. This became a pattern by which we obtained the entire Old Testament. Whenever God had a people on the earth, he raised up prophets who spoke in his name. Their writings became our scriptures. New scripture came with each new prophet, and each of these new books was included with the scripture already in hand.

This pattern held true for the New Testament also. As the sacred word of the Christian era was written, it became scripture. Even the letters of Peter, James, John, Paul, and little-known Jude became scripture, new scripture. And they were so accepted by the people of that day and added to the final volume of scripture as it was at last compiled.

That is the way in which the Bible was prepared originally. It came out of

a well-ordered procedure of the Lord. It was always the purpose of God to guide his people and not let them drift, but that guidance constituted new revelation every time it was given. Prophets were there to receive it, and as they wrote, their record became new scripture.

Don't you see that one of the greatest marks of identification of the true Church of God in all the ages has been that it constantly produced new scripture? When there was no new scripture, it was a sign that there was no new revelation, and when there was no new revelation, there was no divine guidance. And when there was no divine guidance, the people drifted into error and darkness. Continuous revelation was essential to the life and survival of the true Church. So were the records of those new revelations, and each new record became new scripture.

The true Church must always produce new scripture according to this pattern. If it does not, we must admit that it has drifted from the path of truth and right. It was Isaiah who explained such a situation which existed anciently when he said:

"... the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

"For your iniquities have separated between you and your God, and your sins have hid his face from you, . . ." (Isa. 59:1-2.)

To say that there can be no new scripture is itself unscriptural and contrary to the teachings of the Bible. If we truly believe the Bible, we must expect additional scripture from time to time, and to do so we must look for living prophets to receive the revelations which are to become that new scripture. We cannot escape this conclusion. It is a well-established pattern of God's hand-dealings with men all down through the ages.

The Latter-day Saints offer to the world three new volumes of scripture: the Book of Mormon, which is a sacred record of the ancient Americans, the Doctrine and Covenants and the Pearl of Great Price, which contain many of the revelations to the Prophet Joseph Smith. They are books of priceless value. They sustain the truthfulness of the Bible and give testimony of the divinity of Mormonism. They declare in no uncertain terms that God has spoken in our day and has made many of his gospel principles clear and understandable through these modern revelations.

Would you like to hear a message from God as given in our day? What would you give to hear his word as revealed in modern times, fully supporting and sustaining what was given anciently? It is here. We have it. We offer it freely to all mankind, and what we offer is fully authentic as were the writings of Joshua and the other prophets when added to those of Moses, and as was the New Testament when added to

the Old. The teachings of these new scriptures will bring you divine strength and heavenly light. They will dissipate the doubts and fears that have arisen in honest minds for centuries and will answer gospel questions which have caused many misunderstandings about God's word.

Some have wondered, for example, about the necessity of baptism. Is baptism really essential to salvation, and if so, how should it be administered? If the Bible leaves you in doubt on these points let the modern scriptures help you. A Book of Mormon prophet, in discussing baptism, said at one time:

"... if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

"... he sheweth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments." (2 Nephi 31:5, 7.)

After hearing these words can anyone doubt the necessity of baptism? And would you like to know how baptism should be performed? By what method? In the Book of Mormon the Savior himself explained this as he instructed the men whom he authorized to perform baptisms in ancient America. Said he:

"... ye shall go down and stand in the water, and in my name shall ye baptize them.

"And now behold, these are the words which ye shall say, calling them by name, saying:

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water.

"... On this wise shall ye baptize; and there shall be no disputations among you." (3 Nephi 11:23-26, 22.)

How unmistakably clear this is!

Do you ever doubt the actual existence of the Lord Jesus Christ? Would you like some modern assurance that he really lives? Modern revelation provides it. Listen to this testimony given by Joseph Smith and Oliver Cowdery after a personal visitation of the Savior in a sacred temple built by the Mormon people in Kirtland, Ohio. They said:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of



great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

Or listen to the testimony given by Joseph Smith and Sidney Rigdon when they said:

"... this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (*Ibid.*, 76:22-24.)

Isn't that thrilling? Modern revelation beckons you. It can enlighten your mind and revitalize your whole soul. It will bring you the pure and simple gospel taught by Paul and Peter. It will give you the power to know for yourselves that God really lives, that Jesus is the Christ, and that he has a modern ministry.

We Latter-day Saints are the custodians of that modern ministry. We humbly announce to the world that we are the ordained servants of Jesus Christ. We labor for him and in his name. We have living prophets among us now. They speak, they write, they testify in a great new revelation of God.

We do not teach the commandments or the doctrines of men. We have fully in mind the warning of the Apostle Paul that if anyone preach any other gospel than that which he preached such a one shall be accursed. (See Gal. 1:8.) And we remember too the teachings of the Savior when he said that we shall be judged by every word that we speak, even every idle word. (See Matt. 12:36.) Knowing all of this, we bear solemn and earnest testimony to you that what we teach is God's own truth.

The Almighty has reopened the heavens. He has appeared to modern men and spoken to them personally, face to face, even as he did unto Moses. He has reestablished his true Church on the earth, even as it was in ancient times. He has raised up new prophets on the earth and speaks through them. He has sent to the earth heavenly messengers who ordained these modern prophets to the Holy Priesthood and gave them the divine power to officiate in the ordinances of the gospel and make them valid.

These are facts. They are true, and we lie not. We do not ask you to take our word alone. We urge you to go to the Lord in humble prayer and seek his guidance. He will not lead you astray. He loves you. He is your Father. He has taught us that he will give us enlightenment and give it generously.

But he sets up one condition. We

must "... ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.) And yet if our search is honest and our desire sincere, he promises us rich rewards. He invites us to come to him and says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

We testify to you of the truth of these things, and we do it in the name of the Savior Jesus Christ. Amen.

## "MY PEACE I GIVE UNTO YOU"

John Longden

Assistant to the Council of the Twelve

It is a source of strength to my testimony to witness the evidence of inspiration during these conference sessions. To my knowledge, none of the brethren are instructed in these general sessions to speak upon a particular subject; each selects his own. To me it is interesting and inspirational to see how all of these talks correlate in every session, likewise the music furnished by the various choral groups. As evidence, the opening number this afternoon by the Tabernacle Choir entitled, "In My Father's House Are Many Mansions," expresses this thought: "Peace I leave with you, my peace I give unto you: ..." (John 14:27.)

Two weeks or so ago, I selected as my subject, "Peace."

In the words of the Prophet Isaiah as he prophesied about the coming of Jesus: "for unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

Peace is a word about which we hear much today. Is it being used loosely for personal gain by individuals or groups?

Peace is not to be trifled with. May I give you and share with you some thoughts on this subject as related by Wilferd Petersen, entitled "Peace Is More than a Word."

"The word peace has been printed

billions of times, uttered in billions of prayers, spoken millions of times over the radio and television and voiced thousands of times by every member of the human race in all the languages of earth, and still we have wars.

"It is high time to consider that peace is more than a word. It is more than a spot of ink on a piece of paper, or a sound on our lips.

"Peace is everything that makes life worth living.

"Peace is God on both sides of the table in a conference.

"Peace is good will in action.

"Peace is world-wide neighborliness.

"Peace is co-operation and team work; it is pulling with people instead of pushing them around.

"Peace is sanity and common sense in human relations.

"Peace is open-mindedness. It is a willingness to listen as well as to talk. It is looking at both sides of a situation objectively.

"Peace is patience. It means keeping our tempers, rising above petty irritations, taking the long look. It means keeping our shirts on and giving time a chance to work its magic.

"Peace is having the courage and humility to admit mistakes and take the blame when we are wrong.

"Peace is international courtesy. It is good sportsmanship in world affairs.

"Peace is tact, and tact has been defined as the ability to pull the stinger of a bee without getting stung.

"Peace is vision. It is being big enough to give up small individual advantages for the universal advantage of a warless world.

"Peace is using the Golden Rule as a measuring stick in solving the problems of the world.

"Peace is the open hand instead of the clenched fist. It is tolerance and understanding toward men of every class, creed, and color.

"Peace is a mighty faith. It is a radiant belief in the potential goodness and greatness of men. It is a dynamic confidence that war can be abolished forever.

"Peace is a thing of the heart as well as the head. It is a warmth, an enthusiasm, a magnetism, that reaches out and draws people together in a common purpose.

"Peace is top level thinking, feeling, acting. It is rising high above tanks, planes, and atom bombs as a way of settling disputes.

"Peace is a way of living."

May we build peace in the little spheres of our daily lives, our homes, our industries, our communities, cities, states, and the world.

The Lord gave a revelation to the Prophet Joseph Smith, as recorded in the Doctrine and Covenants, section 105, verses 38 to 41. This was given June 22, 1834, when members of the Church