

HOW BEAUTIFUL THY TEMPLES, LORD **Elder D. Todd Christofferson**

BYU Family History Fireside - Joseph Smith Building
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It is an honor to be invited to address you this evening at the winter semester family history fireside. It is always a pleasure to be on this campus that holds so many happy memories for me and my wife. I choose not to think about the unpleasant memories such as final exams. I would simply counsel you that life is good here; enjoy it while you can.

I have come to talk about family history, but in so doing I want to talk about the temple. We cannot talk about family history without the temple coming into view. If our family history efforts do not lead us directly there, we are off track—we may reap some benefit from our labors, but not the ultimate blessing God intends. I thank those who have just rendered so well this hymn, “How Beautiful Thy Temples, Lord.” It paints in poetry the vision God has granted us:

How beautiful thy temples, Lord!
Each one a sacred shrine,
Where faithful Saints, with one accord,
Engage in work divine.
How beautiful some aid to give
To dear ones we call dead,
But who indeed as spirits live;
They’ve only gone ahead.

How beautiful thy message, Lord,
The gospel, pure and true,
In these our days to earth restored
And taught to men anew.
How beautiful its faith and hope;
All mankind it would save,
Including in its aim and scope
The souls beyond the grave.

How beautiful thy promise, Lord,
That we may grow in truth,
And live, exalted by thy word,
In endless, glorious youth.
With loved ones sealed in holiness
By sacred temple rites,
Worlds without end we may progress
From heights to greater heights.

(Hymns of The Church of Jesus Christ of Latter-day Saints, #288.)

That the restored gospel should include within “its aim and scope the souls beyond the grave” is marvelous to contemplate. This doctrine is the embodiment of divine justice. As President Wilford Woodruff expressed it:

God is no respecter of persons; he will not give privileges to one generation and withhold them from another; and the whole human family, from father Adam down to our day, have got to have the privilege, somewhere, of hearing the Gospel of Christ; and the generations that have passed and gone without hearing that Gospel in its fullness, power and glory, will never be held responsible by God for not obeying it, neither will he bring them under condemnation for rejecting a law they never saw or understood; and if they live up to the light they had they are justified so far, and they have to be preached to in the spirit world. But nobody will baptize them there and somebody has got to administer for them by proxy here in the flesh, that they may be judged according to men in the flesh and have part in the first resurrection (Wilford Woodruff, Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 18: 191).

The news media representatives that visited Salt Lake City in connection with the just-concluded Winter Olympic Games showed real interest in our interest in family history. Beyond the games themselves, it was one of the main stories they pursued. Senior staff in the Family History Library and other Church officials gave numerous interviews, and you may recall that the First Presidency gave President George W. Bush and Mrs. Bush a multi-generational family history prepared by our people. I recall one particular interview I had with a reporter from a national newspaper. Her central question was why the Church cares so deeply about, and expends so many resources on family history. She seemed prepared to be offended about proxy ordinances performed for the dead, but when it was explained that this doctrine answers the age-old question about what happens to the billions who live and die without the gospel, the antipathy dissolved. A calming wave seemed to pass over as she grasped the simple, God-ordained solution to a perplexing dilemma. The divine offer of grace and salvation is, in fact, extended universally. It is truly a magnificent blessing just to have a knowledge of this doctrine.

But whatever our enthusiasm, we cannot go forward in the redemption of the dead without temples. The Lord Himself said that ordinances for the dead belonged to His house and could not be acceptable to Him if performed elsewhere. (See D&C 124:29-30, 37).

Seeing the work beginning to gather momentum, President Joseph F. Smith began talking about not just a few, but many temples:

We hope to see the day when we shall have temples built in the various parts of the land where they are needed for the convenience of the people: for we realize that one of the greatest responsibilities that rests upon the people of God today is that their hearts shall be turned unto their fathers, and that they shall do the work that is necessary to be done for them in order that they may be joined together fitly in the bond of the New and Everlasting covenant from generation to generation. For the Lord has said, through the Prophet Joseph, that this is one of the greatest responsibilities devolving upon us in this latter day (President Joseph F. Smith., Conference Report, October 1902, 2 - 3).

Now, in our own time, we have a prophet who has not only seen the vision of a hundred and even hundreds of temples, but who more than any other has made the vision reality and laid a foundation for what is yet to come. This past weekend, President Hinckley dedicated the 108th operating temple of the Church in Snowflake, Arizona.

President Brigham Young earlier had the same vision, but also expressed a special affection for the Salt Lake Temple then under construction:

I want to see the [Salt Lake] temple built in a manner that it will endure through the Millennium. This is not the only temple we shall build; there will be hundreds of them built and dedicated to the Lord. This temple will be known as the first temple built in the mountains by the Latter-day Saints. And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the Gospel, have been redeemed in hundreds of temples through the administration of their children as proxies for them, I want that temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century (Brigham Young, Discourses of Brigham Young, selected and arranged by John A. Widtsoe [Salt Lake City: Deseret Book Co., 1954], 395).

I share his feelings; it truly stands as a monument to the sacrifice and faith of the Saints of the nineteenth century. I feel that each time I enter there. It was fitting that the image of the Salt Lake Temple should be broadcast around the world almost continually during the Olympics.

There is another particular temple that comes to mind. With its approaching completion and dedication, perhaps you, as I, have been reflecting on the singular significance and beauty of the Nauvoo Temple. This was the first temple in the last dispensation where the saving ordinances were made available to the dead. It is glorious to contemplate. There are some family history lessons to be drawn from the original construction of that temple, two of which I would like to discuss with you now. The first is that our diligence will be met with divine assistance. The second is that our task is urgent, perhaps more so than we realize.

As regards the matter of our diligence in family history, even, or especially, in difficult circumstances, consider the circumstances under which construction of the Nauvoo Temple was begun. William Clayton described it this way:

The Church of Jesus Christ of Latter-day Saints were expelled from the State of Missouri, under the exterminating order of Governor Boggs in the fall and winter of the year of our Lord one thousand eight hundred and thirty eight. Having been plundered and robbed of all their property and effects, they settled down in this place then called Commerce, but since named Nauvoo, in a naked, destitute and miserable condition. Nearly all the saints were sick and many died in consequence of their hardships and exposure to the weather and lack of the comforts of life etc. There were but two or three houses in the place and consequently many had to dwell in their tents and some in the open air without any covering but the open canopy of heaven. . . . Before the church was comfortably settled the authorities began to talk on the subject of building a Temple, wherein to administer the ordinances of Gods house. Several councils were held and a place selected whereon the Temple was contemplated to be built. The matter was laid before the conference on the 6th day of October in the year 1840 and the church voted to commence the works immediately (James B. Allen, No Toil Nor Labor Fear, The Story of William Clayton, Brigham Young University Press, 2002, 415-416 (Appendix 2, William Clayton's "History of the Nauvoo Temple," circa 1845)).

The brethren living in Nauvoo were called upon to tithe their time to build the temple:

On February 22nd the [temple] committee [appointed by the Prophet] organized the City into wards and called upon the brethren to come on to labor every tenth day. By this means they were enabled to rush on the works so that by the 6th day of April the walls were sufficiently high at the corners to lay the corner stones, and notwithstanding the extreme poverty of the church every thing moved on rapidly and the prospects looked very cheering and pleasing (Allen, 416).

The Saints faced constant harassment and, at times, problems created by their own discord, but the Lord consistently opened the way. Brother Clayton records one instance:

After the stone works ceased on the walls of the Temple in the fall of 1842 the stone cutters continued at their works calculating to get a goodly number of stone ready for the spring. Sometime in the month of November, a feeling arose amongst the stone cutters against the [temple] committee and they presented a charge to the first presidency against Ers Cahoon and Higbee for oppressive and unchristian conduct, and against the committee for an unequal distribution of provisions, Iron and Steel tools, etc, charging them with giving more to the committee's sons than the others. The trial commenced about 11 o'clock A.M. and continued till 9 P.M. Henry G. Sherwood plead on the side of justice and the Patriarch Hyrum on the side of mercy. The decision was given by the president. He decided that the committee retain their standing and gave much good instruction to all parties, correcting the errors of both in kindness. The decision was marked by judgement and wisdom and cannot fail to produce a good effect (Allen, 424-425).

The martyrdom of the Prophet was a terrible blow, but just over a week later, the Lord brought a message of encouragement down the Mississippi River at the hands of brethren who had been sent out to get timber for the construction. Here's the story:

During this excitement [surrounding the arrest and martyrdom of the Prophet] the works on the Temple ceased for about 2 weeks, all the hands having to watch and stand on guard night and day. The works were suspended about the 20th of June. On the second sabbath after the murder the Temple was brought into consideration and the church voted to commence work again and finish it as speedily as possible. On the 8th of July the laborers resumed their works, although the committee had not so much as a bushel of meal, nor a pound of flour, nor a pound of meat to feed the hands with, but all seemed determined to go to work and trust in God for the means.
. . . .

On Friday the 5th of July [1844] a large raft of Pine Lumber containing 87,732 feet was landed at the City for the Temple. The brethren turned out liberally with their teams to haul it to the Temple, where it was secured in a few days. In a few days afterwards another raft of 67,957 feet was also received, and hauled to the Temple. This gladdened the hearts of the saints (Allen, 429).

Not long afterward, the sisters in two outlying communities provided another boost:

About the middle of July [1844] the sisters of the branches of La Harpe and Macedonia sent word to the Temple Committee and stated their anxiety to see the building progress still more rapidly. They proposed if the committee would build another Crane they would furnish the means to build it with, and seemed wishful to go ahead with it immediately. The committee and Recorder councilled on the subject and it was decided to comply with the wishes of those sisters. Sister Clark, wife of Raymond Clark was authorised to collect the contributions. She immediately started and returned on the 29th with the money and other property amounting in the whole to \$194.—which was more than sufficient to build a new Crane. The Committee immediately set the Carpenters to work and on August 3rd the Crane was put in operation under the management of Joshua Armstrong, the setter and Horace Owens to back up, and Wm W. Dryer, Wm Austin, and Archibald Hill to attend to the Crane. They commenced work on the north side, and very soon satisfied the saints on the utility of the movement. The works now progressed rapidly (Allen, 430).

As 1844 drew to a close, the Lord even held back the winter long enough that a key stage in the construction of the walls could be completed.

The workman continued raising the Capitals until December, when on the 6th the last one was safely deposited in its place, which was a source of great joy to the saints. Many fears were entertained that brother Player would not be able to finish them before winter set in, but it seemed as though the Lord held up the weather until this important piece of work was accomplished. About 2 hours after the [last] Capital was set it commended snowing very brisk And at night the ground was covered about 4 inches deep and it froze very keen. There were then 12 of the Capitals without the Trumpet stones, and they remained in this state till the following spring (Allen, 431).

There is a poignant moment recorded in William Clayton's journal when the corner capstone was set in place on May 24, 1845. This completed the construction of the walls. Brother Clayton reports:

At 8 minutes after 6 brother Wm. W. Player commended spreading his mortar perfect silence prevailing. Pres.' Young stood on the wall immediately north of the corner stone, with Er H. C. Kimball at his right hand. When the mortar was spread, the stone was lift to its place by President Young [and others]. . . . President Young then stepped on to it and taking a large Beattle, began beating it to its place. He finished laying the stone with the assistance and direction of brother Player, precisely at 22 minutes after 6 o'clock. The Band then struck up the "Cap Stone March" composed and arranged by Wm Pitt the leader, for the occasion. President Young then spoke to the congregation instructing them with regard to shouting the Hosanna etc. He then said the last stone is laid upon the Temple, and I pray the Almighty in the name of Jesus to defend us in this place, and sustain us until the Temple is finished and we have all got our endowment. The whole congregation then following the motion of president Young shouted as loud as possible Hosanna, Hosanna, hosanna to God and the Lamb amen, amen and amen. This was repeated a second and third time. The president concluded by saying, so let it be the Lord Almighty. He continued and said, this is the seventh day of the week, or the Jewish Sabbath. It is the day on which the Almighty finished his work and rested from his labors. We have now finished the walls of the Temple, and we may rest to day from our labors. He said he would take it upon him to dismiss the workmen for to day, and requested the people to hallow the day, and spend it in giving thanks to God. He then dismissed

the congregation and in company with his brethren of the Twelve retired to the place of their retreat, where they can be safe from arrest by constables and other officers who are prowling around the City from Carthage (Allen, 434-435).

If our persistence and diligence match that of these Saints who lived and toiled to build a temple in Nauvoo, we may similarly expect the Lord's help at crucial junctures in searching out and redeeming our dead. The accounts of such personal and individual help in family history are legion. Brigham Young once prophesied that as times goes on, assistance from the other side of the veil will become even more dramatic. He said:

You will enter into the temple of the Lord and begin to offer up ordinances before the Lord for your dead. . . Before his work is finished, a great many of the Elders of Israel in Mount Zion will become pillars in the temple of God, to go no more out. They will eat and drink and sleep there; and they will often have occasion to say, "Somebody came to the temple last night; we did not know who he was, but he was no doubt a brother, and told us a great many things we did not before understand. He gave us the names of a great many of our forefathers that are not on record, and he gave me my true lineage and the names of my forefathers for hundreds of years back. He said to me, you and I are connected in one family; there are the names of your ancestors; take them and write them down, and be baptized and confirmed, and save such and such ones, and receive of the blessings of the eternal Priesthood for such and such an individual, as you do for yourselves." This is what we are going to do for the inhabitants of the earth. When I look at it, I do not want to rest a great deal, but be industrious all the day long; for when we come to think upon it, we have no time to lose, for it is a pretty laborious work (Brigham Young, Discourses of Brigham Young, selected and arranged by John A. Widtsoe [Salt Lake City: Deseret Book Co., 1954], 409).

President Packer observed in 1977 that:

When the servants of the Lord determine to do as He commands, we move ahead. As we proceed, we are joined at the crossroads by those who have been prepared to help us. They come with skills and abilities precisely suited to our needs. And, we find provisions; information, inventions, help of various kinds, set along the way waiting for us to take them up. It is as though someone knew we would be traveling that way. We see the invisible hand of the Almighty providing for us. . . .

When we are ready, there will be revealed whatever we need—we will find it waiting at the crossroads (Boyd K. Packer, "That They May Be Redeemed," Regional Representative Seminar, April 1, 1977).

I can attest, as I have witnessed the technological developments brought to the fore in the last several years and having a glimpse of what is yet to come, that indeed, so long as we are diligent, we are met at each crossroads with the divine help we need.

A second family history lesson drawn from the Nauvoo Temple regards the urgency of the work. I turn again to William Clayton's journal for examples. We have cited the anxiety of the Saints and leaders of the Church to begin the temple even in their desperate circumstances. At the dedication of the corner stones, the Prophet Joseph expressed a sense of urgency:

The architects then, by the direction of the First Presidency, lowered the first (S.E. corner) stone to its place, and Pres't Joseph Smith pronounced the benediction as follows, "This principal corner stone, in representation of the First Presidency, is now duly laid in honor of the great God; and may it there remain untill the whole fabric is completed; and may the same be accomplished speedily; that the saints may have a place to worship God, and the son of man have where to lay his head" (Allen, 417).

On January 19, 1841, the revelation now reported in Section 124 of the Doctrine and Covenants was received, stating in part:

For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.

For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead—

For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me (D&C 124:28-30).

William Clayton records that:

In conformity with the foregoing item of law [the verses from Section 124], in the summer and fall of the year 1841 the brethren entered into measures to build a baptismal Font, in the cellar floor of the Temple near the East end. Brother Wm Weeks the architect drew a draught which was accepted by President Joseph and on the 18th of August of the same year brother Weeks commenced to labor on it with his own hands; he labored six days on it and then committed the work to the Carpenters. On the 11th of August, brother Weeks commended carving the oxen, twelve in number on which the font were to stand. After carving six days he committed this branch to Brother Elijah Fordham the principal carver who continued till they were finished which was in about two months after the commencement.

On the 8th day of November 1841 the font was dedicated by president Joseph Smith at 5 o'clock in the evening. After dedication brother Reuben McBride was the first person baptized under the direction of the president. He was baptized by President B. Young.

Brother Samuel Rolfe being present, and being seriously afflicted with a felon [inflamed sore or boil] on one hand, president Joseph instructed him to wash in the font, and told him he would be healed, although the doctors had told him it would not be well before spring, and advised him to have it cut. He washed his hands in the font and in one week afterwards his hand was perfectly healed (Allen, 420).

Baptisms for the dead then began and continued while construction on the rest of the temple moved forward. Later, as you know, other ordinances were performed in dedicated portions of the building as it neared completion. Every effort was made to hasten the work, both the physical construction and the spiritual ordinances.

Those who have borne the prophetic mantle in our dispensation, beginning with Joseph Smith himself, have urged upon us in strong terms the need for us to proceed with all due haste as did the builders of the Nauvoo Temple. The Prophet Joseph declared:

I would advise all the Saints to go to with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work (Joseph Smith, Discourses of the Prophet Joseph Smith, compiled by Alma P. Burton [Salt Lake City: Deseret Book Co., 1977], 146).

President Wilford Woodruff was equally eloquent on this matter:

Oh, I wish many times that the veil were lifted off the face of the Latter-day Saints. I wish we could see and know the things of God as they do who are laboring for the salvation of the human family who are in the spirit world; for if this were so, this whole people, with very few, if any, exceptions, would lose all interest in the riches of the world, and instead thereof their whole desires and labors would be directed to redeem their dead, to perform faithfully the work and mission given us on earth; so that when we ourselves should pass behind the veil and meet with Joseph and the ancient apostles, and others who are watching over us and who are deeply interested in our labors, we might feel satisfied in having done our duty (Wilford Woodruff, The Discourses of Wilford Woodruff, edited by G. Homer Durham [Salt Lake City: Bookcraft, 1969], 152).

President Woodruff understood this, perhaps, as few others. You may be aware that he lost a son while he was serving as president of the St. George Temple and that this son's death was connected to family history in a way that again reflects the importance and urgency of this work. He said:

While in the St. George temple I had a son, who was in the north country, drowned. He had a warning of this. In a dream he was notified how he would die. We had testimony of that after his death. I asked the Lord why he was taken from me. The answer to me was, "You are doing a great deal for the redemption of your dead; but the law of redemption requires some of your own seed in the spirit world to attend to work connected with this." That was a new principle to me; but it satisfied me why he was taken away. I name this, because there are a great many instances like it among the Latter-day Saints. This was the case with Brother Abraham Cannon. He was taken away to fulfil that mission (Wilford Woodruff, The Discourses of Wilford Woodruff, edited by G. Homer Durham [Salt Lake City: Bookcraft, 1969], 292).

Joseph Smith gave an interesting interpretation to a verse in Matthew, suggesting that the saints in the Savior's day neglected work for the dead at their peril as do we.

Hence it was that so great a responsibility rested upon the generation in which our Savior lived, for, says he, "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all

these things shall come upon this generation. (Matthew 23: 35, 36.) Hence as they possessed greater privileges than any other generation, not only pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands (Joseph Smith, Encyclopedia of Joseph Smith's Teachings, edited by Larry E. Dahl and Donald Q. Cannon [Salt Lake City: Bookcraft, 1997]).

This is a sobering thought.

In 1963, President David O. McKay stated:

In the spirit world, on the other side, the missionary work has greatly increased; increased tremendously and the membership of the Church over there is increasing. It is imperative, therefore, that we ourselves do something here to match what is being done there. On the other side of the veil the people there can only be prepared for baptism and the saving ordinances, therefore let us take more notice of the genealogical program of the Church (President David O. McKay, Remarks to General Church Genealogical Committee, 1963).

President Gordon B. Hinckley has been no less emphatic. In remarks to new temple presidents and matrons in October, 2000, he compared our work for the dead in temples to the rescue of the Willie and Martin Handcart companies. He noted that he was speaking on the anniversary of their last day of bread, still some 300 miles from the Salt Lake valley. They were in desperate circumstances, unable to help themselves. If Brigham Young had not suspended General Conference and dispatched the rescue parties, all of those in the handcart companies would have perished. President Hinckley then stated that those who wait beyond the veil for the ordinances of the gospel are in desperate circumstances analogous to the handcart pioneers. They need our help. Those who labor in the temples of the Lord are their rescuers, he said. We need to wake up the whole Church to their plight. He then quoted President Brigham Young's powerful and moving declaration:

What do you suppose the fathers would say if they could speak from the dead? Would they not say, "We have lain here thousands of years, here in this prison house, waiting for this dispensation to come? Here we are, bound and fettered, in the association of those who are filthy?" What would they whisper in our ears? Why, if they had the power the very thunders of heaven would be in our ears, if we could but realize the importance of the work we are engaged in. All the angels in heaven are looking at this little handful of people, and stimulating them to the salvation of the human family. So also are the devils in hell looking at this people, too, and trying to overthrow us, and the people are still shaking hands with the servants of the devil, instead of sanctifying themselves and calling upon the Lord and doing the work which he has commanded us and put into our hands to do. When I think upon this subject, I want the tongues of seven thunders to wake up the people (Brigham Young, Discourses of Brigham Young, selected and arranged by John A. Widtsoe [Salt Lake City: Deseret Book Co., 1954], 403).

President Hinckley concluded with the admonition that we can expect people to do more than they are now doing. Temples have been multiplied to make this possible. Said he whom we sustain as prophet and president, "I have felt a compelling interest in this; it bothers me night and day."

If it bothers him night and day, so it should us. I have pondered this at some length wanting to better understand the condition of spirits beyond the veil. I was given to understand that the situation of those who die without the gospel and its saving ordinances, even those who did their best and were decent people by our standards, is less than desirable. It cannot be paradise for any until they have accepted the gospel of Jesus Christ, repented of their sins insofar as they can, and entered into the covenant and received a remission of their sins through the baptisms of water and Spirit. Therefore, it is not a small thing where we have the means to provide them a baptism that we neglect or delay the opportunity.

May I quote one last time from President Wilford Woodruff whom I regard as the great advocate for the salvation of those beyond the veil. He gave this excellent summary of our mission:

Our mission is more extended and extensive than we realize. . . . We are bordering upon the millennium. We are living in the great and last dispensation, in the which the God of Israel expects us, his servants, his sons and daughters, to perform the work which has been left to our charge. It is our duty to build these temples. It is our duty to enter into them and redeem our dead. Joseph Smith is preaching to the spirits in prison; so are all the Elders who have died in the faith. There are millions of them there, and they must have the Gospel offered to them. Joseph Smith and others cannot baptize the spirits in water, it is not the law; but their posterity, their sons and daughters who are living in the last dispensation, are expected to go into these temples and there redeem their dead. This is a good work, and it is a great blessing for men and women to have this privilege. . . . Our forefathers are looking to us to attend to this work. They are watching over us with great anxiety, and are desirous that we should finish these temples and attend to certain ordinances for them, so that in the morning of the resurrection they can come forth and enjoy the same blessings that we enjoy. We are living in the flesh and have the privilege of receiving the Gospel of Christ for ourselves. Our forefathers had not this privilege; and as their posterity when we meet them in the spirit world we shall have the joy and satisfaction of knowing that we did our duty by them while here upon the earth. We occupy a position in this capacity towards them the same as we do to this generation. We occupy the position of Saviors upon Mount Zion (Wilford Woodruff, Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 23: 331).

I testify that the atoning grace of Jesus Christ, the Son of God, our Redeemer, our Resurrected Lord, is sufficient to grant salvation to all, both living and dead. I am grateful for the reminder and motivation that the re-constructed Nauvoo Temple will be regarding both the promise of divine intervention to assist us and the urgency of the work before us. How beautiful that temple is, and how beautiful are all thy temples, Lord, that permit us to act as saviors with Thee. Lead us on, I pray, in the name of Jesus Christ, amen.