

## *Letting Go of the World: It is Time to “Sell the Summer Cottage in Babylon”*

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### **TAKE TIME TO BE HOLY**

The summers I was sixteen and seventeen I worked at Zion National Park. I loved this park long before I had much understanding of what the concept of Zion actually meant. Or Babylon either. (I think my brother worked there—or was it the Grand Canyon?)

Once upon a time there was a fair maiden who divided her time and her heart between Zion and Babylon. Don’t get any ideas that this was easy for her. She began to notice that it was increasingly difficult to adjust back to Zion after her worldly adventures in Babylon. She started out at around 90 percent for Zion, 10 percent for Babylon. Zion in the lead. But *oh*, there were such tempting, intoxicating, addicting things in Babylon! She crept towards 80/20, and eventually to 70/30. Babylon was gaining. She was spending more of her time and other resources there.

This realization made her feel dizzy for a few minutes.

If we’re not building Zion—God’s Kingdom—we’re supporting Babylon! As President Brigham Young said: “All Latter-day Saints enter the new and everlasting covenant when they enter this Church. They covenant to cease sustaining, upholding and cherishing the kingdom of the Devil and the kingdoms of this world. They enter the new and everlasting covenant to sustain the Kingdom of God and no other kingdom. They take a vow of the most solemn kind, before the heavens and earth . . . that they will sustain truth and righteousness instead of wickedness and falsehood, and build up the Kingdom of God, instead of the kingdoms of this world.”<sup>1</sup>

And Joseph Smith said: “The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day.”<sup>2</sup> He also said, “Show me a man or woman who has the spirit of the Gospel within them, and I will show you a man or woman whose greatest desire is to build up the kingdom of God upon the earth.”<sup>3</sup>

The fair maiden found herself looking forward more to Babylon adventures than to her days in the company of Saints and even her family.

Elder Neal A. Maxwell said: “Like the prodigal son, we too can go to ‘a far country.’ . . . The distance . . . is not to be measured by miles, but by how far our hearts and minds are from Jesus! (See Mosiah 5:13).”<sup>4</sup>

Once she heard a choir sing:

Prone to wander, Lord, I feel it, Prone to leave the God I love;  
Here’s my heart, O take and seal it; Seal it for thy courts above.<sup>5</sup>

And she paused, pondering that, and felt sad. She found that the more she ignored her conscience—the discomfort in her soul—the less she could hear and feel the still small voice. When she was alone and quiet, this bothered her. But out with the crowd, any discomfort got crowded out.

As Elder Richard G. Scott has said, “When things of the world crowd in, all too often the wrong things take highest priority. Then it is easy to forget the fundamental purpose of life.”<sup>6</sup>

Thank goodness this fairy tale has a happy ending.

It took time and hard work, but the fair maiden eventually realized that Babylon was counterfeit—and destructive. What she wanted most was Zion: Happiness, peace, safety, a clear conscience, and sweet, real relationships with her family and friends, and with God.

## **WHAT’S SO BAD ABOUT BABYLON?**

I imagine the sign at the edge of a dangerous town: “Welcome to Babylon—stay a while and you’ll stay forever!”

Elder Bruce R. McConkie wrote: “Everything connected with [Babylon] was in opposition to all righteousness and had the effect of leading men downward to the destruction of their souls.”<sup>7</sup> It has become the symbol of the wickedness and evils of the world.

President Spencer W. Kimball once said: “Unfortunately we live in a world that largely rejects the values of Zion. Babylon has not and never will comprehend Zion. . . . This state of affairs stands in marked contrast to the Zion the Lord seeks to establish through his covenant people.”<sup>8</sup>

We are commanded to flee from Babylon. In fact, the Lord will not spare anyone who remains in spiritual Babylon. In an *Ensign* article, Stephen E. Robinson wrote that one of the major characteristics of the great and abominable church described in The Book of Mormon is that it seeks wealth and luxury.<sup>9</sup> “[The] great and spacious building matches the characteristics of the church of the devil; the artificial structure without foundation represents the carnal world, and its values and life-style include mockery of the kingdom of God.”<sup>10</sup>

Listen to the warning Nephi gives based on his father Lehi’s dream:

“And great was the multitude that did enter into that strange building. . . . They did point the finger of scorn at me and those that were partaking of the fruit also; but *we heeded them not*. . . . *For as many as heeded them, had fallen away*” (1 Nephi 8:33–34, emphasis added).

Ouch! Sadly—tragically—some who had partaken of the fruit did heed the mocking and the pointing. They acted as if they were ashamed, and they fell away into forbidden paths and were lost.

Do we heed them? Oh, I hope not!

Have we sometimes joined in the scoffing, the mocking, the gossip, the pointing of fingers? Could it even happen that some would scoff at a Relief Society general president for teaching what she was prompted to share?

Or has anyone ever pointed the finger at *you*, telling you you’re far too religious, too obedient, too naïve?

Some are mocked because they try to keep the Sabbath day holy, or dress modestly, or avoid certain movies or so many other things. Have you ever felt ashamed of sacred clothing to the point where you had to tuck or pin or even remove it so you could wear something considered fashionable by the dwellers in that spacious building?

Elder Neal A. Maxwell said: “While casual members are not unrighteous, they often avoid appearing to be *too* righteous by seeming less committed than they really are—an ironic form of hypocrisy. . . . In contrast, those sincerely striving for greater consecration neither cast off their commitments nor the holy garment.”<sup>11</sup>

It’s a dangerous thing to try to divide our loyalties, isn’t it? No one can serve two masters. There’s only room for one—either God or someone or something else. *We* choose.

Well, what’s so bad about just having a summer cottage in Babylon? For one thing, where is Babylon (or Zion) located? Right here, in our hearts. As the fair maiden learned, there was no way she could develop a pure heart or feel peace with that cottage taking up so much space.

What’s so bad about Babylon? Everything!

### **THEN WHAT IS SO GOOD ABOUT ZION?**

Zion is a place of holiness and beauty. Zion is the pure in heart in any day, any time, any place. President Spencer W. Kimball taught: “Zion can be built up only among those who are the pure in heart, not a people torn by covetousness or greed. . . . [Zion is] not a people who are pure in appearance, rather a people who are pure in heart.”<sup>12</sup>

What does it mean to be pure in heart? In part, it means to be free from that which dilutes, harms, weakens, or pollutes. To be pure is to be real, genuine.<sup>13</sup>

The people of Zion are described as being of one heart and one mind. They dwell in righteousness, and there are no poor among them—imagine that!

Elder D. Todd Christofferson, of the Quorum of the Twelve, said: “Throughout history, the Lord has measured societies and individuals by how well they cared for the poor. He has said: ‘For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment’ (D&C 104:17–18; see also D&C 56:16–17). . . . We control the disposition of our means and resources, but we account to God for [our] stewardship over earthly things.”<sup>14</sup>

There are so many ways to be poor. Are we doing all we can to reach out to those in need, those who are poor?

From the Doctrine and Covenants, Section 56, verse 16, “Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!” The beautiful words of the hymn “Because I Have Been Given Much”<sup>15</sup> teach us what God wants us to learn about sharing with those in need.

Zion is a place of holiness and beauty, and the Lord Himself is the founder and sustainer of Zion.

Elder Bruce R. McConkie taught: “Zion is people. . . . Zion is those out of whose souls dross and evil have been burned as though by fire . . . so as to stand pure and clean before the Lord. Zion is those who keep the commandments of God.”<sup>16</sup>

What’s so good about Zion? Everything!

## **HOW IS BABYLON DIFFERENT FROM ZION?**

Babylon is the antithesis of the city of Zion, the city of God. It’s the exact opposite of all that is good, pure, and holy. It is as dark as Zion is light.

Babylon embodies the love of money, the bondage of perpetual debt and never having enough, of conspicuous consumption, sin, entitlements, the demand for instant gratification—and any addiction. I think those in Babylon seldom if ever have a feeling of contentment or tranquil happiness. Wouldn’t we hate missing that?

As Elder Christofferson has said: “We might ask ourselves, living as many of us do in societies that worship possessions and pleasures, whether we are remaining aloof from covetousness and the lust to acquire more and more of this world’s goods. Materialism is just one more manifestation of the idolatry and pride that characterize Babylon. Perhaps we can learn to be content with what is sufficient for our needs.”<sup>17</sup>

Babylon is bondage, and even with all its present popularity, it is temporary; it *will* fall. Zion is true freedom and is eternal. The Lord calls us to come to Zion:

Israel, Israel, God is calling, Calling thee from lands of woe.  
Babylon the great is falling; God shall all her tow'rs o'erthrow. . . .  
Come to Zion, come to Zion, And within her walls rejoice. . . .  
Come to Zion, come to Zion, For your coming Lord is nigh.<sup>18</sup>

### **WHAT DO WE MEAN BY “BEING IN THE WORLD”?**

This is where we were sent to spend our mortality—this is our home now. It's part of our education; where important lessons will be learned, where we'll gain experience and make critical choices. We separate ourselves from worldly influences, but not from the world we live in. We can't let our light so shine if we isolate ourselves from our fellow travelers. We can make positive contributions to our family, to the community, and to our neighbors by the way we live, the way we treat others. We can create Zion in our hearts and homes. We can make the world a better place. “And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb” (1 Nephi 13:37).

Elder Quentin L. Cook wrote: “After finishing my education at Stanford Law School, I sought employment at a particular law firm. No members of the Church were associated with the firm, but the firm was made up of lawyers of character and ability. After a morning of interviews, the senior partner and two other partners invited me to lunch. The senior partner inquired if I would like a pre-lunch alcoholic drink and later if I would like wine. In both cases, I declined. The second time, I informed him that I was an active Latter-day Saint and did not drink alcoholic beverages. I received an offer of employment from the firm. A few months later, the senior partner told me the offer of the alcoholic beverages was a test. He noted that my résumé made it clear that I had served an LDS mission. He had determined that he would hire me only if I was true to the teachings of my own church. He considered it a significant matter of character and integrity.”<sup>19</sup>

You've heard stories or possibly had experiences like this. Elder Cook's boss was right, wasn't he—it *is* a significant matter of character and integrity that we live what we believe. It was likely *many* such experiences and choices which prepared Elder Cook to become an Apostle.

Our righteousness and our striving to be a little better when we're already pretty good can shine a bright light for others. President Spencer W. Kimball has taught: “Zion is to be in the world and not of the world, not dulled by a sense of carnal security, nor paralyzed by materialism. No, Zion . . . [is] things that *exalt the mind* and *sanctify the heart*.”<sup>20</sup>

### **WHAT DO WE MEAN BY NOT BEING “OF THE WORLD”?**

The Lord said, “My kingdom is not of this world” (John 18:36), and, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of

the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 John 2:15–17).

Babylon will fall! It will be destroyed!

Elder David R. Stone of the Seventy wrote, “sensuality, corruption, and decadence, and the worshipping of false gods are to be seen in many cities, great and small, scattered across the globe. . . . Too many of the people of the world have come to resemble the Babylon of old.”<sup>21</sup> By the way, I’m not classifying all who are Latter-day Saints as perfect and those who aren’t as imperfect—that’s just not true. I’m just talking to those of us who know better.

Stephen E. Robinson has also written: “Individual orientation to the Church of the Lamb or to the great and abominable church is not by membership but by loyalty. Just as there are Latter-day Saints who belong to the great and abominable church because of their loyalty to Satan and his life-style, so there are members of other churches who belong to the Lamb because of their loyalty to him and his life-style. Membership is based more on who has your heart than on who has your records.”<sup>22</sup>

## WHAT DO WE TEACH OUR CHILDREN?

What does a parent teach who chooses to spend \$2,000 per season on clothing for a pre-toddler? Or \$17,000 on a birthday party for a ten-year-old? Are we teaching them that what they *own* and what they *wear* and how much *stuff* they have is more important than who they *are*?

Children who have been given too much, who have been overindulged, grow up to be adults who have difficulty coping with life’s disappointments. As one family therapist has said: “We are training our children to become workaholics . . . in order to compete in the global economy. And parenting has become a competitive sport, with the trophies going to the busiest.”<sup>23</sup>

What do we teach our children when we hold on to the “summer cottage in Babylon” in spite of all we say about the importance of Zion?

Do you remember the story Elder Robert D. Hales shared in his April 2009 general conference message about living providently? He said: “Our wedding anniversary was approaching, and I wanted to buy Mary a fancy coat to show my love and appreciation. . . . When I asked what she thought of the coat I had in mind, she replied with words that . . . penetrated my heart and mind. ‘Where would I wear it?’ . . . Then she taught me an unforgettable lesson. She looked me in the eyes and sweetly asked, ‘Are you buying this for me or for you?’ In other words, she was asking, ‘Is the purpose of this gift to show your love for me or to show me that you are a good provider or to prove something to the world?’ I pondered her question and realized I was thinking less about her and our family and more about me.”<sup>24</sup>

Have we made the mistake of starting our children on the road of striving to have more and better than everyone else? Are we convincing them that they can and should have anything they want right now? Are they missing the critical lesson of saving, of waiting—and of realizing that there are some things they just cannot have or cannot do?

Elder Hales told of another lesson from his wife when he wanted to buy her a beautiful dress. She simply said “We can’t afford it.” He said: “Those words went straight to my heart. I have learned that the three most loving words are ‘I love you,’ and the four most caring words for those we love are ‘We can’t afford it.’”<sup>25</sup>

What do children learn if they don’t realize this—that there are some things you just cannot afford? What do they learn if they never have to work for anything—not for clothing, shoes, make-up, piano lessons; not for a cell phone, or the use of a car—what do they learn? Do they learn there is something for nothing? That’s a pretty dangerous lesson.

President Gordon B. Hinckley wrote in the *Liahona*: “We live in a season when fierce men do terrible and despicable things. We live in a season of war. We live in a season of arrogance. We live in a season of wickedness, pornography, immorality. All of the sins of Sodom and Gomorrah haunt our society. Our young people have never faced a greater challenge. We have never seen more clearly the lecherous face of evil.”<sup>26</sup>

I think Babylon is intent on pulling families apart. This is cause for extreme concern. The family is meant to be eternal, but Babylon isn’t. Babylon is the city of the world; Zion is the city of God. Where do *you* want to live? Where do *you* want to raise your family?

The way we spend our time and our money is an indication of the kind of life and world we want. Where do you want to be when Jesus comes again?—for He surely will come!

Maybe we need a filter around our home, our Zion in the midst of Babylon. Work together to make your home a place of goodness, a place of holiness, a place of peace, a place of refuge and protection, a *Zion*.

Has your home been dedicated? Is this something that would make a difference for you? (It certainly has for me.) Just so you know, the summer home in Babylon can never be dedicated—that alone should make us want to get rid of it.

So what *do* we teach our children? Hopefully we teach them truth. We help our children learn to make wise choices. We help them feel and recognize the Spirit.

Trust your common sense. Be an example! Live a simple life, a compassionate life, be kind, be patient, take care of other people. Be useful, delay gratification, don’t be greedy. Be grateful and content.

## **HOW DO I EVALUATE HOW I’M DOING?**

A poet said: “The world is too much with us.”<sup>27</sup> Is that too close to the truth in my life or yours? Is my heart set too much on the things of this world, and not enough on the things of Zion? Are peace, safety, and holiness being squeezed out? It’s so noisy in Babylon!

Are there too many things about which we've said "Oh, that's no big deal." But does this attitude include things which *are* a big deal? Are there things in my life or yours which make us uncomfortable? Am I too easily caught up—trapped—in the noise, the rush, the glamour, the enticements of the world, of Babylon? Is my total allegiance to the Kingdom of God? Or just part of it? Just sometimes? Am I too easily distracted? Pulled away from spiritual nourishment?

Elder Richard G. Scott taught us: "Satan has a powerful tool to use against good people. It is distraction. He would have good people fill life with 'good things' so there is no room for the essential ones. Have you unconsciously been caught in that trap?"<sup>28</sup> Elder Neal A. Maxwell said: "Many individuals preoccupied by the cares of the world are not necessarily in *transgression*. But they certainly are in *diversion* and thus waste 'the days of [their] probation' (2 Ne. 9:27). . . . Some proudly live 'without God in the world' (Alma 41:11)."<sup>29</sup> Do I live without God too much of the time? Am I making too many compromises . . . Doing too much rationalizing?

Elder Maxwell also reminded us that "the tugs and pulls of the world are powerful. Worldly lifestyles are cleverly reinforced by the rationalization, 'Everybody is doing it.'"<sup>30</sup>

Do I lack gratitude? What is it that's difficult for *me* to let go of in the world, in Babylon?

Has Zion sometimes become a tiny three-hour island on Sunday, surrounded by the rest of the week in Babylon? Elder Maxwell again: "God's plan is not the plan of pleasure; it is the 'plan of happiness.'"<sup>31</sup>

There used to be a Distant Early Warning system in the far north to detect incoming Soviet bombers during the Cold War. It was called the D-E-W Line. Maybe the Holy Ghost can help us have a "D-E-W Line" (a Sheri Dew line?) to warn us of incoming danger of any kind. "Incoming! Incoming!"

Sooner or later (hopefully not *too* late) we will discover that every single thing the Lord has asked of us has been designed to bless us—to protect us—to make us good, to make us happy, to make us holy.

Brigham Young taught the Saints: "We have the promise, if we seek first the kingdom of God and its righteousness, that all necessary things will be added to us. We should not be distrustful, but seek first to know how to please our Father and God—seek to know how to save ourselves from the errors that are in the world, from darkness and unbelief, from the vain and delusive spirits that go abroad among the children of men to deceive, and learn how to save and preserve ourselves upon the earth to preach the Gospel, build up the kingdom, and establish the Zion of our God. Then there is not the least danger, and there should not be the least doubt but what *everything necessary* for the comfort, convenience, happiness, and salvation of the people will be added to them."<sup>32</sup>

Let's examine our hearts, our habits, our choices. What is it we love most? What would we give up in order to come closer to God, to know Him?

As Elder Maxwell taught, "*Personal* righteousness, worship, prayer, and scripture study are so crucial in order to '[put] off the natural man' (Mosiah 3:19)."<sup>33</sup>



One strong impression that came to me was to keep the Sabbath day holy. I'm convinced this can provide for us an oasis—a rest, a break, from all that we're bombarded with through the week. And oh, the temple—if there was ever a place which shows the difference between Babylon and Zion, this holy place, this refuge, this House of God, is that place! Even if you just go sit in the foyer for a while and “leave the world outside”!

## **TAKE TIME TO BE HOLY**

Elder D. Todd Christofferson wrote: “To come to Zion, it is not enough for you or me to be *somewhat less wicked* than others. We are to become not only *good* but *holy* men and women.”<sup>34</sup>

Take time to be holy, to free yourself from the world and the strong and alluring influences which are all around you. Doctrine and Covenants 25:10 says, “And verily I say unto thee that thou shalt lay aside the things of this world, and seek for the things of a better.”

Thanks to you for seeking the things of a better world. Thank you for your goodness, your holiness—for the difference you make and the lights you shine in a world that is increasingly dark and frightening. We can only become holy through the Atonement—through coming unto Christ.

“Ye shall be holy: for I the Lord your God am holy” (Leviticus 19:2). I love the Protestant hymn “Take Time to Be Holy,” written in 1882:

Take time to be holy, speak oft with thy Lord;  
Abide in Him always, and feed on His Word.  
Make friends of God's children, help those who are weak,  
Forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;  
Spend much time in secret, with Jesus alone.  
By looking to Jesus, like Him thou shalt be;  
Thy friends in thy conduct His likeness shall see.

Take time to be holy, let Him be thy Guide;  
And run not before Him, whatever betide.  
In joy or in sorrow, still follow the Lord,  
And, looking to Jesus, still trust in His Word.

Take time to be holy, be calm in thy soul,  
Each thought and each motive beneath His control.  
Thus led by His Spirit to fountains of love,  
Thou soon shalt be fitted for service above.<sup>35</sup>

Take time for personal spiritual refreshment and renewal. Will it be Zion, or will it be Babylon? Think of the implications of our exercise of agency as we are daily pulled between Zion and Babylon, and choose Zion!

Our center, our spirits, seek the safety, peace, and blessings of Zion. We can live as a Zion person, family, and people if we really want to. God will help us if this is truly the desire of our hearts.

Take time to be holy.

Take time to find peace.

Slow down.

Come home.

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<sup>1</sup> *Teachings of Presidents of the Church: Brigham Young* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1997), 62–63.

<sup>2</sup> *Teachings of Presidents of the Church: Joseph Smith* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2007), 186.

<sup>3</sup> In John W. Taylor, Conference Report, October 1903, 45.

<sup>4</sup> Neal A. Maxwell, “The Tugs and Pulls of the World,” *Ensign*, November 2000, 36.

<sup>5</sup> “Come, Thou Fount of Every Blessing,” *Hymns: The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1948), no. 70.

<sup>6</sup> Richard G. Scott, “First Things First,” *Ensign*, May 2001, 7.

<sup>7</sup> Bruce R. McConkie, *Mormon Doctrine*, 2d ed. (Salt Lake City: Bookcraft, 1966), 69.

<sup>8</sup> Spencer W. Kimball, “Becoming the Pure in Heart,” *Ensign*, May 1978, 81.

<sup>9</sup> Stephen E. Robinson, “Warring Against the Saints of God,” *Ensign*, January 1988, 35.

<sup>10</sup> Robinson, “Warring Against the Saints of God,” 37.

<sup>11</sup> Neal A. Maxwell, “Settle This in Your Hearts,” *Ensign*, November 1992, 66; emphasis added.

<sup>12</sup> Spencer W. Kimball, “Becoming the Pure in Heart,” *Ensign*, May 1978, 81.

<sup>13</sup> See *Webster’s Collegiate Dictionary, 11th Edition* (Springfield, Mass.: Merriam-Webster, Inc., 2005), s.v., “pure.”

<sup>14</sup> D. Todd Christofferson, “Come to Zion,” *Ensign*, November 2008, 39.

<sup>15</sup> “Because I Have Been Given Much,” *Hymns of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985), no. 219.

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- <sup>16</sup> Bruce R. McConkie, *The Millennial Messiah* (Salt Lake City: Deseret Book, 1982), 286.
- <sup>17</sup> Christofferson, “Come to Zion,” 39.
- <sup>18</sup> “Israel, Israel, God Is Calling,” *Hymns* [1985], no. 7.
- <sup>19</sup> Quentin L. Cook, “Lessons from the Old Testament: In the World but Not of the World,” *Ensign*, February 2006, 54.
- <sup>20</sup> Kimball, “Becoming the Pure in Heart,” 81; emphasis added.
- <sup>21</sup> David R. Stone, “Zion in the Midst of Babylon,” *Liahona*, May 2006, 90.
- <sup>22</sup> Robinson, “Warring Against the Saints of God,” 37.
- <sup>23</sup> Dr. William J. Doherty, “Let’s Take Back Our Time”; available at: <http://www.uuworld.org/2004/05/feature.2.html>; accessed August 13, 2009.
- <sup>24</sup> Robert D. Hales, “Becoming Provident Providers Temporally and Spiritually,” *Ensign*, May 2009, 8–9.
- <sup>25</sup> Hales, “Becoming Provident Providers Temporally and Spiritually,” 8.
- <sup>26</sup> Gordon B. Hinckley, “Living in the Fulness of Times,” *Liahona*, January 2002, 6.
- <sup>27</sup> William Wordsworth, *The Collected Poems of William Wordsworth* (Hertfordshire: Wordsworth Editions Unlimited, 1995), 307.
- <sup>28</sup> Richard G. Scott, “First Things First,” *Ensign*, May 2001, 7.
- <sup>29</sup> Maxwell, “The Tugs and Pulls of the World,” 36–37; emphasis in original.
- <sup>30</sup> Maxwell, “The Tugs and Pulls of the World,” 35.
- <sup>31</sup> Maxwell, “The Tugs and Pulls of the World,” 35.
- <sup>32</sup> Brigham Young, *Journal of Discourses*, 26 vols. (London: Latter-day Saints Depot, 1954–86), 7:132; emphasis added.
- <sup>33</sup> Maxwell, “The Tugs and Pulls of the World,” 36; emphasis in original.
- <sup>34</sup> Christofferson, “Come to Zion,” 39; emphasis added.
- <sup>35</sup> William D. Longstaff (words) and George C. Stebbins (music), “Take Time to Be Holy,” *The Methodist Hymnal* (Nashville, Tenn.: Methodist Publishing House, 1939), no. 455.