inspired utterances of prophets and apostles and of other men and women filled with the Holy Ghost. Such scripture is not lost to God. “All things are written by the Father,” Jesus said (3 Ne. 27:26), and testimonies spoken on earth are recorded in heaven for the angels to look upon (D&C 62:3) and will be recalled at some future day.

BIBLIOGRAPHY

ROBERT A. CLOWARD

LOTTERIES
See: Gambling

LOVE
The “pure love of Christ” (Moro. 7:47) is the foundation of true religion. A lawyer once asked Jesus Christ, “Master, which is the greatest commandment in the law?” Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matt. 22:36–40; cf. Gal. 5:14).

Love is manifest in its perfection in God the Eternal Father and his son Jesus Christ. John declared that “God is love” (1 Jn. 4:8). His love has no portions and no bounds: love given to one does not diminish that given to another. The Father desires to share with his children all that he has—all truth, power, and goodness. He is the Father of all human spirits. He placed human beings upon this earth and provided the plan through which his Only Begotten Son makes it possible for individuals to come back into his presence and receive exaltation and eternal life. “For God so loved the world, that he gave his only begotten Son, that whatsoever believeth in him should not perish, but have everlasting life” (John 3:16).

Jesus Christ also loved the Father’s children, his brothers and sisters, so much that he freely shed his blood and laid down his life to atone for their sins and bring about a universal resurrection. “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13).

While his death and atonement were the supreme manifestations of love, his actions during his life in the Holy Land and during his post-resurrection ministry among the Nephites in the Western Hemisphere also exemplify this principle. His heart was filled with compassion for the poor and for all who suffered. He healed the sick, raised the dead, fed the hungry, and blessed the children. Then, when his life was ending and he hung in agony on the cross, he besought God to forgive the soldiers who crucified him (JST Luke 23:34[35]).

Within his example are found all the characteristics of what is called in the scriptures charity or “the pure love of Christ” (Moro. 7:47). Love is kind and long-suffering, humble, “seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things” (Moro. 7:45; cf. 1 Cor. 13:4–7).

To his disciples Jesus said, “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:34–35).

Human beings show their love to God through obedience to his commandments (2 Jn. 6). Love of God, according to the prophet Nephi of the Book of Mormon, is “most desirable above all things” (1 Ne. 11:22). According to King Benjamin, another Book of Mormon leader, to gain the love of God individuals must put off the natural man, learn to listen to the Holy Ghost, accept the atonement of Jesus Christ, and become as children—submissive, meek, humble, patient, and willing to submit to all things, even as a child submits to his father (Mosiah 3:19).

Mormon, another Book of Mormon prophet, declared that the gift of love must be sought: “Pray unto the Father with all the energy of heart,” he advised, “that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ” (Moro. 7:48).

Obedience to the first great commandment is not possible without obedience to the second: “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also” (1 Jn. 4:20–21).

As the Savior manifested his love through service, so do human beings. The Saints of God are
recognized by the love they show one to another. Love includes kindness, tenderness, understanding, mercy, forgiveness, affection, and ultimately a willingness to sacrifice all that one has, if necessary. The absence of love is a sign of apostasy.

Love is particularly important in the family unit. It begins in the home between husband and wife. "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else" (D&C 42:22). This encompasses both a spiritual and a physical fidelity. Then, when husbands and wives as parents govern their households by the principle of love, "the same spirit will be sooner or later diffused through every member of [the] family. . . . Love is the only correct governing principle" (Cannon, p. 383). As David O. McKay, a latter-day prophet, said, "I picture heaven to be a continuation of the ideal home" (Gospel Ideals, Salt Lake City, 1953, p. 490).

Love established in the home then extends out to the neighborhood, the state, the nation, and the world and has the power to bind people together and make them one. "Differences of language, of education, of race and of nationality all disappear. Under its influence, prejudices and animosities vanish" (Cannon, p. 299).

The love of the Saints also includes loving those who are considered adversaries. The Savior taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good" (3 Ne. 12:44–45; cf. Matt. 5:44–45).

Love of one's enemies does not extend to love of their wickedness but does extend to efforts to turn them from such actions. It includes respect for their significance and potential as children of God.

Jesus prophesied that in the last days evil will have great power and the love of many shall wax cold (Matt. 24:12), but the scriptures also promise great blessings "held in reserve for them that love him" (D&C 138:52).

LIBRIOGRAPHY

VIVIAN PAULSEN

LUCIFER
See: Devils

LYMAN, AMY BROWN

Amy Brown Lyman (1872–1959) was the eighth general president of the RELIEF SOCIETY, an author, Utah state legislator, teacher, and social worker. She possessed an active mind, warm personality, good humor, indomitable spirit, and strong desire to serve.

Born in Pleasant Grove, Utah, on February 7, 1872, to pioneers John and Margaret Zimmerman Brown, Amy was a beautiful, popular, and intelligent child, with dark hair and eyes and a joyous zest for living. She attended public school in Pleasant Grove, then the Brigham Young Academy from 1888 to 1890. Her enthusiasm for learning blossomed under Dr. Karl Maeser, with whose family she boarded for several years. She taught at the academy for four years and then in Salt Lake City elementary schools two more years.

On September 9, 1896, she married Richard R. Lyman, a professor of civil engineering at the University of Utah; he later served as a member of

Amy Brown Lyman (1872–1959), eighth general president of the Relief Society, served from 1940 to 1945.