

used terms in favor of coining a new word, borrowing the English word, or reviving an archaic term.

Because of the worldwide missionary program of the Church and the immigration of converts from many lands to the United States, there is a high level of language-consciousness among Church members. Brigham Young University has among its 27,000 students an unusually high percentage (up to one-third) who speak and read languages learned during missionary service. The "gift of tongues" is often spoken of in reference to missionaries' ability to learn languages rapidly, although the term is also used in reference to biblical modes of speaking in tongues and interpretation of tongues (cf. D&C 46:24–25).

Since its organization in 1973, the Deseret Language and Linguistics Society has solicited papers for its annual symposium on all aspects of LDS language, and a selection of these papers has been published annually since 1974.

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"VOICE FROM THE DUST"

For Latter-day Saints, the phrase "voice from the dust" speaks of the coming-forth of the BOOK OF MORMON (cf. 2 Ne. 25:18; 26:16), which was translated from metal PLATES buried in the ground for fourteen centuries. As early as Joseph SMITH, LDS leaders have consistently indicated that this phrase applies to the Book of Mormon (*PJS*, p. 307; Hinckley, p. 10). This distinctive phrase and others like it usually appear in a context that speaks of the need for repentance and of an accompanying VOICE OF WARNING that will "whisper out of the dust" (Isa. 29:4).

Latter-day Saints believe prophets foresaw that in the latter days a book, a companion to the Bible, would come forth as another testament of

Jesus Christ (Ezek. 37:15–19; 2 Ne. 29:1–14). This other testament is the Book of Mormon. The Lord foretold the coming-forth of such a record to ENOCH: "And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten" (Moses 7:62; cf. Ps. 85:11; *TPJS*, p. 98). According to the Book of Mormon, JOSEPH OF EGYPT also prophesied that one of his descendants would write words from the Lord that "shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them" (2 Ne. 3:18–20; cf. 33:13; Morm. 8:16, 23, 26; Moro. 10:27).

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VOICE OF WARNING

The concept of a divine warning is part of the Judeo-Christian tradition and is a primary focus in The Church of Jesus Christ of Latter-day Saints. Section 1 of the Doctrine and Covenants, which by revelation is designated as a preface (verse 6), proclaims the voice of warning to be an essential thrust of the restored gospel of Jesus Christ: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days" (verse 4). The gospel of Jesus Christ is by nature a voice of warning because it calls people to repentance.

In LDS theology the voice of warning has four components: (1) deity, who originates the message; (2) the message, which is the gospel of Jesus Christ; (3) an authorized messenger, who delivers the message; and (4) mankind, to whom the message is delivered.

The voice is the voice of God, whether by his Spirit (D&C 88:66), his servants (D&C 1:38), or inspired writings (2 Ne. 33:13–15). The warning is for mankind to prepare by repentance for the great day of the Lord (D&C 1:11–12). The warning voice is a proclamation of revealed truth to the inhabitants of the earth so "that all that will hear may hear" (D&C 1:11). Eventually all will be persuaded or left without just excuse (D&C 88:81–82; 101:91–93; 124:3–10).

In modern time as in antiquity, a solemn responsibility envelops both the messengers and those to whom the message is delivered. The Lord informed Ezekiel, “I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me” (Ezek. 3:17). Only those who hearken to the warning are spared the punishments and receive the blessings. The messengers who deliver the message also save their own souls; if they fail to deliver the message they acquire responsibility for those whom they failed to warn—“[their] blood will I require at thine hand” (Ezek. 3:18–21).

It is a covenant obligation of all who are baptized into the Church of Jesus Christ to “stand as witnesses of God at all times, and in all things, and in all places” (Mosiah 18:9). Once warned, “it becometh every man . . . to warn his neighbor” (D&C 88:81). The messengers who deliver the warning will be present at the day of JUDGMENT as witnesses (D&C 75:21; 2 Ne. 33:11; Moro. 10:34). The essence of missionary work is for each member of the Church to become a voice of warning to those who have not been warned (see *DS* 1: 307–311).

NEIL J. FLINDERS

VOLUNTEERISM

Latter-day Saint doctrine teaches that basic tenets of a Christ-centered life are CHARITY, LOVE, and JOY through service. Volunteerism in the Mormon COMMUNITY strives to implement the principles of service and concern for one’s neighbor as taught in the GOSPEL OF JESUS CHRIST. The volunteering of time, energy, talents, and other resources for the betterment of the community and individual lives is a daily occurrence, primarily inside but also often outside a formal ecclesiastical setting. Church members are taught that cultivating the attribute of service is a spiritual obligation. This responsibility is reflected in the motto of the women’s RELIEF SOCIETY organization, “Charity Never Faileth,” from 1 Corinthians 13:8.

WARD and STAKE organizations are staffed by members with CALLINGS to serve in various capacities in carrying out the programs of the Church (see LAY PARTICIPATION AND LEADERSHIP). In this manner MISSIONARIES, TEACHERS, leaders, and many others voluntarily donate their time and tal-

ents. A balance exists in Mormon volunteerism between the spontaneous actions of members and organized Church initiatives. Some Church programs have begun at the grass-roots level through volunteer-member initiative; however, most Church operations are centrally approved and implemented under the guidance of the GENERAL AUTHORITIES. Members strive to govern themselves and voluntarily find ways to serve within the principles, objectives, and guidelines taught by the Church. While all members are commanded to be “anxiously engaged in a good cause, and do many things of their own free will” (D&C 58:27), it is not customary for members to offer unsolicited advice, to intervene in the responsibilities of others, or to suggest themselves for specific Church callings. Most members accept whatever callings are extended to them, and few request to be released except under difficult circumstances.

In areas with concentrated Latter-day Saint populations, Mormons traditionally organize themselves to help members and, where possible, all others in the community in times of need. Local Church leaders often use PRIESTHOOD QUORUMS, the Relief Society, and Church YOUTH groups as vehicles for volunteer efforts. Latter-day Saints are also encouraged to volunteer their efforts in civic service. Examples of volunteer service extend to the national and international levels, as when members rally together to help in times of crisis. Latter-day Saints in many parts of the world have joined with others in the aftermath of natural disasters, famine, and war to donate and deliver goods and services, to perform clean up, and to rebuild communities.

Many types of volunteer service are seen in LDS congregations and communities. Typical activities include refurbishing homes of the elderly or the cleanup of public parks or buildings. Handicapped individuals are visited by members who assist them with their rehabilitation efforts. Visits to hospitals, nursing centers, or prisons with programs or projects for the patients or inmates are typical services. Groups of members frequently work together to raise money to help ease heavy medical bills for neighborhood families. Food and clothing are donated to charitable organizations, including the DESERET INDUSTRIES. A call for help in such diverse activities as harvesting crops or moving a family usually generates willing volunteers. Many members spend hours of volunteer service translating materials for the deaf and the